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AN INLAND VOYAGE
AND
TRAVELS WITH A DONKEY

STEVENSON

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ROBERT LOUIS STEVENSON AT THE AGE OF TWENTY-SIX

From a charcoal drawing by Mrs. Stevenson

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AN INLAND VOYAGE
AND
TRAVELS WITH A DONKEY

BY

ROBERT LOUIS STEVENSON

EDITED
WITH INTRODUCTION AND NOTES
BY

LOUIS FRANKLIN SNOW, PH.D.
PROFESSOR OF EDUCATION AND PHILOSOPHY
WELLS COLLEGE



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PREFACE

A careful reading of these selections from the works of Robert Louis Stevenson should not only furnish a good guide to the pupil in his pursuit of rhetorical excellence but awaken and stimulate his interest in wholesome literature of a familiar character. The sketches are to be read, not minutely studied; to be enjoyed, not dissected. A book that was planned as "a jolly book of gossip" fails of its mission when employed as the text of a homily.

Yet the activity of the author's mind has compelled annotations somewhat extensive, the purpose of which has been to supply information sufficient to elucidate the meaning of the references to historical and literary events, in order that the spirit of the text may be appreciated clearly and distinctly.

A slovenly habit of reading is easily acquired. Intelligent reading demands that we should not only comprehend the sense of the words but be able to answer as fully as possible the emotional appeal of the composition, and vitally enjoy the author's mood.

The editor is indebted to Miss Harriet Day of the high school, Trenton, New Jersey, for her kindness in reading the proof of the notes on the text.

Permission to employ the text used by Messrs. Charles Scribner's Sons in the Biographical Edition of the works of Robert Louis Stevenson has been kindly given by those publishers.

LOUIS FRANKLIN SNOW

LEXINGTON, KENTUCKY

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INTRODUCTION

BIOGRAPHICAL SKETCH

Robert Louis Stevenson was born in Edinburgh, Scotland, November 13, 1850, the only child of Thomas and Margaret Isabella (Balfour) Stevenson. Through his father's family he was in direct line of descent from the distinguished engineers who so radically improved the lighthouse service of northern Britain during the early nineteenth century. His mother's parents and grandparents were noted for their scholarly habits, and Stevenson's strong bent toward the profession of letters, together with his meager endowment of constitutional vigor, seems to have been his natural maternal inheritance.

His early education was somewhat unsystematic and was constantly interrupted by enforced absences in search of a less rigorous climate better suited to the state of his health. Yet he succeeded in preparing for college and entered Edinburgh University in 1867. His father's dearest wish was that Louis should follow the family profession of civil engineering, but when this course was found to be inexpedient he reluctantly permitted a change of plan, stipulating that his son should prepare for entrance to the Scottish bar. Though the conditions for examination were fulfilled, in 1875, the legal profession had no attractions to hold Stevenson in its exacting routine. His controlling purpose to become a writer was strengthened, as the years increased, by association with such men as Edmund Gosse, Andrew Lang, and Sidney Colvin. As one after the other of his books appeared, his friends and critics observed his genius developing under the watchful and jealous guidance of a discriminating and careful self-criticism.

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Stevenson's volatile temperament and incipient tuberculosis of the lungs soon caused him to adopt, as his manner of life, a wandering career. His journeyings covered a wide extent of territory in Europe and America. Southern France proved too capricious in temperature. The Adirondacks were uncomfortably cold. At length, in the island of Samoa, in the southern Pacific Ocean, he found that equable condition of climate which his system needed. Thither, on June 28, 1888, he emigrated with his wife, a Mrs. Osborne, whom he had first met in the artists' colony near Paris, and here he resided until his death, which occurred after a brief illness, December 3, 1894.

CRITICAL APPRECIATION

The writer whose life has been thus briefly sketched was the most companionable of men. Friendship pursued him like a passion. His books appeal to us in a peculiarly friendly and familiar way. He never writes down to his audience, but addresses it in a simple, plain manner and compels and stimulates the attention of his readers by the rapidity of the movement of his thought. In particular, his poems, written to commemorate a somewhat colorless invalid childhood, have all these qualities. Their rhythm first caught our youthful ears and it continues to charm them. The ideas, as one after the other they rise to our growing comprehension, somehow photograph themselves into local backgrounds supplied by our own experience with the ills to which juvenile flesh is heir.

We have all been compelled to spend some of our time in the Land of Counterpane, though our imaginations failed to mirror its images as clearly as did the mind of Stevenson. We too have built castles of blocks and have torn them down as ruthlessly as he. We have traveled as far as he in carriages, boats, and trains made of the nursery chairs, and have climbed the tree at the corner of the garden and viewed the forbidden land beyond.

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This longing for the forbidden land, this desire to see strange and unknown countries, appears to have tormented Stevenson very early. He shows in this "Inland Voyage" his intense sympathy with the poor driver of the hotel omnibus, who envied him his power to travel; and he has left a memorandum describing his own juvenile habit of watching the trains as they passed to and fro in the Edinburgh station, with a keen yearning to enter and ride to the world's end. There is in his shorter stories an interesting presentation of the other side of the matter, in the tale of the man who never went, and whose ambition to see what lay beyond the mountains remained unfulfilled.[1]

Owing to the almost continuously precarious condition of his health Stevenson, as we have seen, visited many lands and peoples, frequently under unusual conditions of time and circumstance. Of a peculiarly weak constitution, partly inherited and partly due to unsanitary living conditions, affectionate but ignorant nursing, and the severity of the climate of his native Scotland, he early found himself a wanderer. The Bohemian instinct latent in his nature was fostered and increased by his continual migrations, at first southward, later westward to America and to the islands of the southern seas. Yet however far he wanders from his ancestral hearthstone, with the true Scottish instinct he ever turns back in memory to the land that gave him birth. It seems as if the farther he roams the more vivid these pictures become, as if distance by some subtle necromancy rendered their lines more distinct.

In the books which fell from his hand in the Samoan cottage at the close of his life there are some of his most clear-cut and accurate descriptions of people and scenery in far-away Scotland. When as a semi-invalid passenger he visited the lighthouse outposts which the genius of his father and grandfather had placed on the exposed promontories and islands of the British realm, he may have kept some rough diary to assist his "Random

[1] "Will o' the Mill," published 1877.

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Memories" of his experiences, but the indelible impression is recorded in his stirring story "Kidnapped" and in its not less vivid sequel "David Balfour."

In these stories and in "The Black Arrow" Stevenson relied for the vitality of the descriptions on a natural power of observation cultivated into artistic excellence by long practice and minute self-criticism. In "Treasure Island" we find his skill subjected to a supreme test, for, with the basis of fact removed, the creation of his imagination is found to possess all the qualities of vigor and of strength embodied in the semi-historical stories. Here his fancy is more free and his constructive skill greater than in the other tales. It seems as if his unfettered spirit rejoiced in its liberty, and roamed the ideal world as his own soul, imprisoned in his frail body, longed to enter the active strife of life.

One of Stevenson's early ambitions was to become a soldier. Probably to this love of things military we owe the vivacity of his sketches of camps and the cleverness with which he excites our interest in duels and combats of all sorts. Even when he reduces the contestants to the lowest possible terms and sets one man's nature warring with itself, his keenness for "the rigor of the game" relieves the gruesome horror of much of its blackness and supplies to the narrative of Dr. Jekyll and Mr. Hyde a sympathy and flavor of real human life, — qualities wanting in much of the literature of the supernatural, as, for example, in the tales of Edgar Allan Poe.

As a literary artist of the weird and grotesque Stevenson walks closer by the side of his greater master in the art of story telling, Charles Dickens. In fact, in many points the resemblance between these two writers is remarkably strong. Their manner of attack, their rapidity, their graphic skill, their innate sense of the truly dramatic, their power of dissecting the emotion of horror and of weighing the effective value of its component elements, may very profitably be compared. But Dickens,

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naturally too theatrical to be wholly sincere, frequently carries the attempt to stir our fears beyond our sober acquiescence, while he himself continues to believe in the reality of the bogy his imagination has created. Stevenson is always ready to lift the mask, and frequently, as in "The Dynamiter," "The Wrong Box," and in the "New Arabian Nights," but half assumes it.

Robert Louis Stevenson cannot for long be any one but himself. It is for himself, and for the style which he made his own, that he will be longest remembered. How carefully he labored to attain excellence in the art of writing is too well known to need repetition. Misjudgment has unfortunately followed the misinterpretation of his use of the phrase "sedulous ape" in connection with his training in composition. Stevenson is never the mere copyist. A copyist has no ideal beyond the exact reproduction of his model. Not even his severest critic would allege this to be true of Stevenson. He approached the art of writing as the young medieval apprentice did his trade, reverent and obedient to his masters, to produce his masterpiece as the exemplification of the principles taught and as a revelation of his own ability.

Stevenson's hold on the principles of what constitutes good writing was incorporated by him in an essay which, in this connection, is well worthy of study. Tried by his own tests his prose literary achievements show natural talent of a high order, steadily increased in power and worth by practice. To adapt his own words,[1] we may say that he keeps his phrases large, rhythmical, and pleasing to the ear, that he combines and contrasts his double, treble, and quadruple pattern, that he artfully combines the prime elements of language into phrases musical in the mouth, and that he possesses a singular ability in choosing apt, explicit, and communicative words.

This skill in the choice of words gives to Stevenson's writings a singular distinction which for want of a better term may be

[1] Essay on Style in Literature, concluding paragraph.

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called effervescence. His natural spontaneity of temper prevented dullness. His sense of humor, mellowed into sweetness by the eternal feminine in his character, combined with an instinct for harmony of sound, provided the stimulus necessary to form, from his earlier clear, pregnant sentences, a later style, bright, sparkling, and charged with an energy which makes it wholly his own.

Part of his skill may be due to his ability to employ the adjective effectively, and much may be said of him as a master of prose rhythm. In "An Inland Voyage" and in "Travels with a Donkey" there is chiefly noticeable an economy of phrase which forces the details of the picture upon our attention, drives our interest before it, and leaves us possessed of a full understanding of the situation, the circumstances, and all the incidents of these irregular pilgrimages.

The first journey was undertaken in the late summer of 1876, when Stevenson was in his twenty-sixth year. He traveled in company with Sir Walter Simpson, an old college chum, by canoe from Antwerp to Paris, and planned, before the trip was undertaken, to make and publish "a jolly book of gossip" about it and so defray the necessary expenses. In this he was successful, as he was in gaining a temporary victory over what he terms "pretty mouldy health," although the adventurers encountered "the worst weather he ever saw in France."

Stevenson had already made a slight mark in literature and a little money by writing magazine articles, but this was his first book. For it he received from Mr. Kegan Paul the amount of twenty pounds. It was first published in the early part of 1878 and met with a very favorable reception at the hands of the critics. Writing to his mother from Paris in June of that year, Stevenson says: "I was more surprised at the tone of the critics than I suppose any one else. And the effect it has produced on me is one of shame. If they liked that so

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much I ought to have given them something better, that 's all. And I shall try to do so."

In the effort to do something better than this his first book, Stevenson voyaged through many forms and modes of literature. Sir Sidney Colvin in his admirable introduction to the correspondence of Stevenson summarizes a few of the more salient types. He even ventures to contrast Stevenson's work with that of Sterne, of Poe, and of Sir Walter Scott in a manner not at all to Stevenson's disadvantage, and closes with an eloquently pathetic parenthesis, "We must remember that Stevenson died at the age when Scott wrote 'Waverley.'"

Stevenson's second book, "Travels with a Donkey," appeared more than a year after "An Inland Voyage," in June, 1879. In the spring of that year he wrote to R. A. M. Stevenson: "My book is through the press. It has good passages. I can say no more. A chapter called The Monks, another A Camp in the Dark, a third A Night among the Pines, — each of these has, I think, some stuff in it in the way of writing. But lots of it is mere protestations to F., most of which I think you will understand. That is to me the main thread of interest." [1]

Stevenson's premature death may have removed a man of letters whose mission it might have been to give, in his maturer years, an additional luster to English prose. Yet the bereavement the world of literature sustained was, at first, overshadowed by a peculiarly intimate form of grief over the loss of the man. His amiable characteristics of disposition attached to him the warmest regard of his associates and enshrouded his memory with a veil of almost holy affection. This captivating power of his personality pervades his writings, and even to those of us who can claim acquaintance with him only through his books there is still the feeling that we shall always possess in him a friend and a companion.

[1] "Life of Robert Louis Stevenson," by Graham Balfour, vol. I, p. 191.

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AUTHORITIES AND REFERENCES

The Works of Robert Louis Stevenson (Charles Scribner's Sons; preferably the Biographical Edition, 27 vols., which contains entertaining and explanatory prefaces by Mrs. Stevenson). The Thistle Edition contains also the Vailima Letters (letters of Robert Louis Stevenson, as edited by Sidney Colvin) and the authoritative life of Stevenson by his cousin Graham Balfour. The sketch in the Dictionary of National Biography was written by Sidney Colvin. A briefer notice is to be found in the New International Encyclopedia.

Other biographies are "Robert Louis Stevenson," by Margaret M. Black, in the Famous Scots Series (Charles Scribner's Sons); "Robert Louis Stevenson," by T. Cope Cornford (Dodd, Mead & Company); "Robert Louis Stevenson: A Life in Criticism," by H. Bellyse Baildon (A. Wessels).

Helpful studies are "Stevenson's Attitude to Life," by John Franklin Genung (Thomas Y. Crowell & Co.); "Robert Louis Stevenson," by Walter Raleigh (Edward Arnold).

J. A. Hammerton has collected in his "Stevensoniana" an interesting amount of material, and in his book "In the Track of R. L. Stevenson" he has performed a service valuable to the teacher in following the course of our author through the canals of Holland and over the passes of the Cévennes. This book is illustrated with photographs.

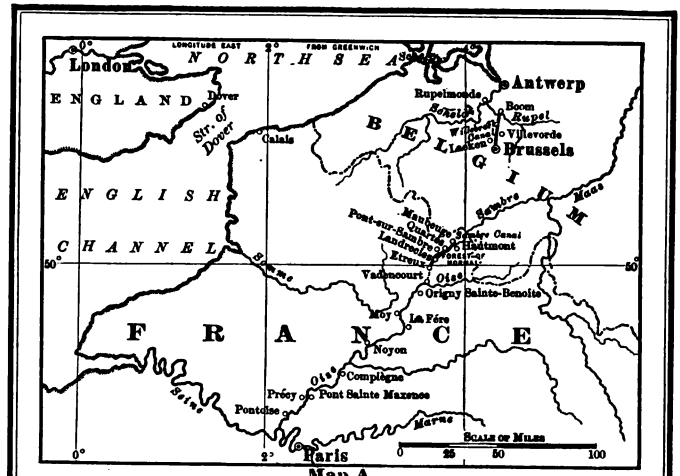
William Lyon Phelps's essay on Robert Louis Stevenson in "Essays on Modern Novelists" (Macmillan) will be found suggestive. It is supplemented by a complete bibliography from which the following list of the more important of the writings of Stevenson is taken:

1878. An Inland Voyage
1879. Travels with a Donkey in the Cévennes
1881. Virginibus Puerisque, and other Papers
1882. Familiar Studies of Men and Books
1882. New Arabian Nights
1883. Treasure Island
1885. Prince Otto
1885. A Child's Garden of Verses
1885. The Dynamiter: More New Arabian Nights
1886. The Strange Case of Dr. Jekyll and Mr. Hyde

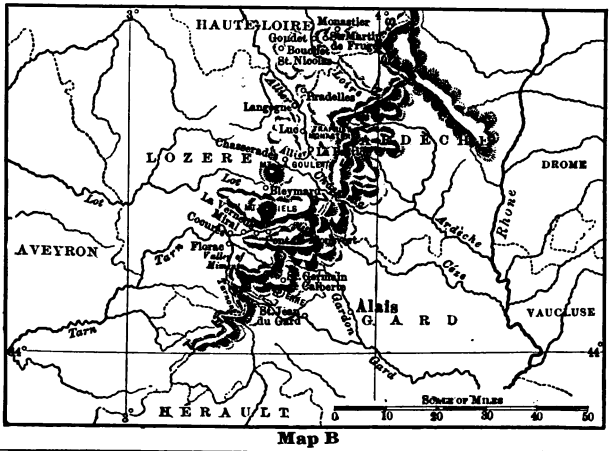
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1886. Kidnapped: being Memoirs of the Adventures of David Balfour in the year 1751
1887. The Merry Men, and Other Tales
1887. Memories and Portraits
1888. The Black Arrow
1889. The Master of Ballantrae
1889. The Wrong Box
1890. Father Damien: an Open Letter to the Rev. Dr. Hyde of Honolulu
1892. Across the Plains, with other Memories and Essays
1892. The Wrecker
1893. Island Nights' Entertainments
1893. Catriona: a Sequel to Kidnapped (in America entitled David Balfour)
1894. The Ebb Tide
1895. Vailima Letters
1896. Weir of Hermiston
1897. St. Ives: being the Adventures of a French Prisoner in England
1899. Letters to his Family and Friends, selected and edited by Sidney Colvin, 2 vols.

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Map A



Map B

MAP A. ROUTE OF AN INLAND VOYAGE
MAP B. ROUTE OF TRAVELS WITH A DONKEY

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AN INLAND VOYAGE

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TO SIR WALTER GRINDLAY SIMPSON, BART.

My dear *Cigarette*,

It was enough that you should have shared so liberally in the rams and portages of our voyage; that you should have had so hard a battle to recover the derelict *Arethusa* on the flooded Oise; and that you should thenceforth have piloted a mere wreck of mankind to Origny Sainte-Benoîte and a supper so eagerly desired. It was perhaps more than enough, as you once somewhat piteously complained, that I should have set down all the strong language to you, and kept the appropriate reflections for myself. I could not in decency expose you to share the disgrace of another and more public shipwreck. But now that this voyage of ours is going into a cheap edition, that peril, we shall hope, is at an end, and I may put your name on the burgee.

But I cannot pause till I have lamented the fate of our two ships. That, sir, was not a fortunate day when we projected the possession of a canal barge; it was not a fortunate day when we shared our daydream with the most hopeful of daydreamers. For a while, indeed, the world looked smilingly. The barge was procured and christened, and as the *Eleven Thousand Virgins of Cologne*, lay for some months, the admired of all admirers, in a pleasant river and under the walls of an ancient town. M. Mattras, the accomplished carpenter of Moret, had made her a center of emulous labor; and you will not have forgotten the amount of sweet champagne consumed in the inn at the bridge end, to give zeal to the workmen and speed to the work. On the financial aspect, I would not willingly dwell. The *Eleven Thousand Virgins of Cologne* rotted in the stream where she was beautified. She felt not the impulse of the breeze; she was never harnessed to the patient track horse. And when at length she was sold, by the indignant carpenter of Moret, there were sold along with her the *Arethusa* and the *Cigarette*, she of cedar, she, as we knew so keenly on a portage, of solid-hearted English oak. Now these historic vessels fly the tricolor and are known by new and alien names.

R. L. S.

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PREFACE

To equip so small a book with a preface is, I am half afraid, to sin against proportion. But a preface is more than an author can resist, for it is the reward of his labors. When the foundation stone is laid, the architect appears with his plans, and struts for an hour before the public eye. So with the writer in his preface: he may have never a word to say, but he must show himself for a moment in the portico, hat in hand, and with an urbane demeanor.

It is best, in such circumstance, to represent a delicate shade of manner between humility and superiority: as if the book had been written by some one else, and you had merely run over it and inserted what was good. But for my part I have not yet learned the trick to that perfection; I am not yet able to dissemble the warmth of my sentiments towards a reader; and if I meet him on the threshold, it is to invite him in with country cordiality.

To say truth, I had no sooner finished reading this little book in proof than I was seized upon by a distressing apprehension.

It occurred to me that I might not only be the first to read these pages, but the last as well; that I might have pioneered this very smiling tract of country all in vain, and find not a soul to follow in my steps. The more I thought, the more I disliked the notion; until the distaste grew into a sort of panic terror, and I rushed into this Preface, which is no more than an advertisement for readers.

What am I to say for my book? Caleb and Joshua brought back from Palestine a formidable bunch of grapes; alas! my book produces naught so nourishing; and for the matter of that, we live in an age when people prefer a definition to any quantity of fruit.

I wonder, would a negative be found enticing? for, from the negative point of view, I flatter myself this volume has a certain stamp. Although it runs to considerably upwards of two hundred pages, it contains not a single reference to the imbecility of God's universe, nor so much as a single hint that I could have made a better one myself, — I really do not know where my head can have

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been. I seemed to have forgotten all that makes it glorious to be man. 'T is an omission that renders the book philosophically unimportant; but I am in hopes the eccentricity may please in frivolous circles.

To the friend who accompanied me I owe many thanks already, indeed I wish I owed him nothing else; but at this moment I feel towards him an almost exaggerated tenderness. He, at least, will become my reader — if it were only to follow his own travels alongside of mine.

R. L. S.

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ANTWERP TO BOOM

We made a great stir in Antwerp Docks. A stevedore and a lot of dock porters took up the two canoes, and ran with them for the slip. A crowd of children followed cheering. The *Cigarette* went off in a splash and a bubble of small breaking water. Next moment the *Arethusa* was after her. A steamer was coming down, men on the paddle box shouted hoarse warnings, the stevedore and his porters were bawling from the quay. But in a stroke or two the canoes were away out in the middle of the Scheldt, and all steamers, and stevedores, and other longshore vanities were left behind.

The sun shone brightly; the tide was making — four jolly miles an hour; the wind blew steadily, with occasional squalls. For my part, I had never been in a canoe under sail in my life; and my first experiment out in the middle of this big river was not made without some trepidation. What would happen when the wind first caught my little canvas? I suppose it was almost as trying a venture into the regions of the unknown as to publish a first book, or to marry. But my doubts were not of long duration; and in five minutes you will not be surprised to learn that I had tied my sheet.

I own I was a little struck by this circumstance myself; of course, in company with the rest of my fellow men, I had always tied the sheet in a sailing boat; but in so little and crank a concern as a canoe, and with these charging squalls, I was not prepared to find myself follow the same principle; and it inspired me with some contemptuous views of our regard for life. It is certainly easier to smoke with the sheet fastened; but I had never before weighed a comfortable pipe of tobacco against an

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obvious risk, and gravely elected for the comfortable pipe. It is a commonplace, that we cannot answer for ourselves before we have been tried. But it is not so common a reflection, and surely more consoling, that we usually find ourselves a great deal braver and better than we thought. I believe this is every one's experience: but an apprehension that they may belie themselves in the future prevents mankind from trumpeting this cheerful sentiment abroad. I wish sincerely, for it would have saved me much trouble, there had been some one to put me in a good heart about life when I was younger; to tell me how dangers are most portentous on a distant sight; and how the good in a man's spirit will not suffer itself to be overlaid, and rarely or never deserts him in the hour of need. But we are all for tootling on the sentimental flute in literature; and not a man among us will go to the head of the march to sound the heady drums.

It was agreeable upon the river. A barge or two went past laden with hay. Reeds and willows bordered the stream; and cattle and gray, venerable horses came and hung their mild heads over the embankment. Here and there was a pleasant village among trees, with a noisy shipping yard; here and there a villa in a lawn. The wind served us well up the Scheldt and thereafter up the Rupel; and we were running pretty free when we began to sight the brickyards of Boom, lying for a long way on the right bank of the river. The left bank was still green and pastoral, with alleys of trees along the embankment, and here and there a flight of steps to serve a ferry, where perhaps there sat a woman with her elbows on her knees, or an old gentleman with a staff and silver spectacles. But Boom and its brickyards grew smokier and shabbier with every minute; until a great church with a clock, and a wooden bridge over the river, indicated the central quarters of the town.

Boom is not a nice place, and is only remarkable for one thing: that the majority of the inhabitants have a private opinion that they can speak English, which is not justified by fact. This

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gave a kind of haziness to our intercourse. As for the Hôtel de la Navigation, I think it is the worst feature of the place. It boasts of a sanded parlor, with a bar at one end, looking on the street; and another sanded parlor, darker and colder, with an empty bird cage and a tricolor subscription box by way of sole adornment, where we made shift to dine in the company of three uncommunicative engineer apprentices and a silent bagman. The food, as usual in Belgium, was of a nondescript occasional character; indeed I have never been able to detect anything in the nature of a meal among this pleasing people; they seem to peck and trifle with viands all day long in an amateur spirit: tentatively French, truly German, and somehow falling between the two.

The empty bird cage, swept and garnished, and with no trace of the old piping favorite, save where two wires had been pushed apart to hold its lump of sugar, carried with it a sort of graveyard cheer. The engineer apprentices would have nothing to say to us, nor indeed to the bagman; but talked low and sparingly to one another, or raked us in the gaslight with a gleam of spectacles. For though handsome lads, they were all (in the Scotch phrase) barnacled.

There was an English maid in the hotel, who had been long enough out of England to pick up all sorts of funny foreign idioms, and all sorts of curious foreign ways, which need not here be specified. She spoke to us very fluently in her jargon, asked us information as to the manners of the present day in England, and obligingly corrected us when we attempted to answer. But as we were dealing with a woman, perhaps our information was not so much thrown away as it appeared. The sex likes to pick up knowledge and yet preserve its superiority. It is good policy, and almost necessary in the circumstances. If a man finds a woman admires him, were it only for his acquaintance with geography, he will begin at once to build upon the admiration. It is only by unintermittent snubbing that the pretty ones can keep

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us in our place. Men, as Miss Howe or Miss Harlowe would have said, "are such *encroachers*." For my part, I am body and soul with the women; and after a well-married couple, there is nothing so beautiful in the world as the myth of the divine huntress. It is no use for a man to take to the woods; we know him; Anthony tried the same thing long ago, and had a pitiful time of it by all accounts. But there is this about some women, which overtops the best gymnosophist among men, that they suffice to themselves, and can walk in a high and cold zone without the countenance of any trousered being. I declare, although the reverse of a professed ascetic, I am more obliged to women for this ideal than I should be to the majority of them, or indeed to any but one, for a spontaneous kiss. There is nothing so encouraging as the spectacle of self-sufficiency. And when I think of the slim and lovely maidens, running the woods all night to the note of Diana's horn; moving among the old oaks, as fancy-free as they; things of the forest and the starlight, not touched by the commotion of man's hot and turbid life — although there are plenty other ideals that I should prefer — I find my heart beat at the thought of this one. 'T is to fail in life, but to fail with what a grace! That is not lost which is not regretted. And where — here slips out the male — where would be much of the glory of inspiring love, if there were no contempt to overcome?

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ON THE WILLEBROEK CANAL

Next morning, when we set forth on the Willebroek Canal, the rain began heavy and chill. The water of the canal stood at about the drinking temperature of tea; and under this cold aspersion, the surface was covered with steam. The exhilaration of departure, and the easy motion of the boats under each stroke of the paddles, supported us through this misfortune while it lasted; and when the cloud passed and the sun came out again, our spirits went up above the range of stay-at-home humors. A good breeze rustled and shivered in the rows of trees that bordered the canal. The leaves flickered in and out of the light in tumultuous masses. It seemed sailing weather to eye and ear; but down between the banks, the wind reached us only in faint and desultory puffs. There was hardly enough to steer by. Progress was intermittent and unsatisfactory. A jocular person, of marine antecedents, hailed us from the towpath with a "*C'est vite, mais c'est long.*"

The canal was busy enough. Every now and then we met or overtook a long string of boats, with great green tillers; high sterns with a window on either side of the rudder, and perhaps a jug or a flowerpot in one of the windows; a dingy following behind; a woman busied about the day's dinner, and a handful of children. These barges were all tied one behind the other with towropes, to the number of twenty-five or thirty; and the line was headed and kept in motion by a steamer of strange construction. It had neither paddle wheel nor screw; but by some gear not rightly comprehensible to the unmechanical mind, it fetched up over its bow a small bright chain which lay along the bottom of the canal, and paying it out again over the stern, dragged

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itself forward, link by link, with its whole retinue of loaded scows. Until one had found out the key to the enigma, there was something solemn and uncomfortable in the progress of one of these trains, as it moved gently along the water with nothing to mark its advance but an eddy alongside dying away into the wake.

Of all the creatures of commercial enterprise, a canal barge is by far the most delightful to consider. It may spread its sails, and then you see it sailing high above the tree tops and the windmill, sailing on the aqueduct, sailing through the green cornlands: the most picturesque of things amphibious. Or the horse plods along at a footpace as if there were no such thing as business in the world; and the man dreaming at the tiller sees the same spire on the horizon all day long. It is a mystery how things ever get to their destination at this rate; and to see the barges waiting their turn at a lock, affords a fine lesson of how easily the world may be taken. There should be many contented spirits on board, for such a life is both to travel and to stay at home.

The chimney smokes for dinner as you go along; the banks of the canal slowly unroll their scenery to contemplative eyes; the barge floats by great forests and through great cities with their public buildings and their lamps at night; and for the bargee, in his floating home, "traveling abed," it is merely as if he were listening to another man's story or turning the leaves of a picture book in which he had no concern. He may take his afternoon walk in some foreign country on the banks of the canal, and then come home to dinner at his own fireside.

There is not enough exercise in such a life for any high measure of health; but a high measure of health is only necessary for unhealthy people. The slug of a fellow, who is never ill nor well, has a quiet time of it in life, and dies all the easier.

I am sure I would rather be a bargee than occupy any position under Heaven that required attendance at an office. There are few callings, I should say, where a man gives up less of his liberty in return for regular meals. The bargee is on shipboard;

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he is master in his own ship; he can land whenever he will; he can never be kept beating off a lee shore a whole frosty night when the sheets are as hard as iron; and so far as I can make out, time stands as nearly still with him as is compatible with the return of bedtime or the dinner hour. It is not easy to see why a bargee should ever die.

Halfway between Willebroek and Villevorde, in a beautiful reach of canal like a squire's avenue, we went ashore to lunch. There were two eggs, a junk of bread, and a bottle of wine on board the *Arethusa;* and two eggs and an Etna cooking apparatus on board the *Cigarette.* The master of the latter boat smashed one of the eggs in the course of disembarkation; but observing pleasantly that it might still be cooked *à la papier*, he dropped it into the Etna, in its covering of Flemish newspaper. We landed in a blink of fine weather; but we had not been two minutes ashore before the wind freshened into half a gale, and the rain began to patter on our shoulders. We sat as close about the Etna as we could. The spirits burned with great ostentation; the grass caught flame every minute or two, and had to be trodden out; and before long there were several burnt fingers of the party. But the solid quantity of cookery accomplished was out of proportion with so much display; and when we desisted, after two applications of the fire, the sound egg was a little more than loo-warm; and as for *à la papier*, it was a cold and sordid *fricassée* of printer's ink and broken eggshell. We made shift to roast the other two by putting them close to the burning spirits, and that with better success. And then we uncorked the bottle of wine, and sat down in a ditch with our canoe aprons over our knees. It rained smartly. Discomfort, when it is honestly uncomfortable and makes no nauseous pretensions to the contrary, is a vastly humorous business; and people well steeped and stupefied in the open air are in a good vein for laughter. From this point of view, even egg *à la papier* offered by way of food may pass muster as a sort of accessory to the fun. But this manner

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of jest, although it may be taken in good part, does not invite repetition; and from that time forward the Etna voyaged like a gentleman in the locker of the *Cigarette*.

It is almost unnecessary to mention that when lunch was over and we got aboard again and made sail, the wind promptly died away. The rest of the journey to Villevorde we still spread our canvas to the unfavoring air, and with now and then a puff, and now and then a spell of paddling, drifted along from lock to lock between the orderly trees.

It was a fine, green, fat landscape, or rather a mere green water lane going on from village to village. Things had a settled look, as in places long lived in. Crop-headed children spat upon us from the bridges as we went below, with a true conservative feeling. But even more conservative were the fishermen, intent upon their floats, who let us go by without one glance. They perched upon sterlings and buttresses and along the slope of the embankment, gently occupied. They were indifferent like pieces of dead nature. They did not move any more than if they had been fishing in an old Dutch print. The leaves fluttered, the water lapped, but they continued in one stay, like so many churches established by law. You might have trepanned every one of their innocent heads and found no more than so much coiled fishing line below their skulls. I do not care for your stalwart fellows in india-rubber stockings breasting up mountain torrents with a salmon rod; but I do dearly love the class of man who plies his unfruitful art forever and a day by still and depopulated waters.

At the lock just beyond Villevorde there was a lock mistress who spoke French comprehensibly, and told us we were still a couple of leagues from Brussels. At the same place the rain began again. It fell in straight, parallel lines, and the surface of the canal was thrown up into an infinity of little crystal fountains. There were no beds to be had in the neighborhood. Nothing for it but to lay the sails aside and address ourselves to steady paddling in the rain.

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Beautiful country houses, with clocks and long lines of shuttered windows, and fine old trees standing in groves and avenues, gave a rich and somber aspect in the rain and the deepening dusk to the shores of the canal. I seem to have seen something of the same effect in engravings: opulent landscapes, deserted and overhung with the passage of storm. And throughout we had the escort of a hooded cart, which trotted shabbily along the towpath, and kept at an almost uniform distance in our wake.

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clubs. I do not know, to my shame, any spot in my native land, where I should have been so warmly received by the same number of people. We were English boating men, and the Belgian boating men fell upon our necks. I wonder if French Huguenots were as cordially greeted by English Protestants when they came across the Channel out of great tribulation. But, after all, what religion knits people so closely as common sport?

The canoes were carried into the boathouse; they were washed down for us by the club servants, the sails were hung out to dry, and everything made as snug and tidy as a picture. And in the meanwhile we were led upstairs by our new-found brethren, for so more than one of them stated the relationship, and made free of their lavatory. This one lent us soap, that one a towel, a third and fourth helped us to undo our bags. And all the time such questions, such assurances of respect and sympathy! I declare I never knew what glory was before.

"Yes, yes, the *Royal Sport Nautique* is the oldest club in Belgium."

"We number two hundred."

"We"—this is not a substantive speech, but an abstract of many speeches, the impression left upon my mind after a great deal of talk; and very youthful, pleasant, natural, and patriotic it seems to me to be—"we have gained all races, except those where we were cheated by the French."

"You must leave all your wet things to be dried."

"O! *entre frères!* In any boathouse in England we should find the same." (I cordially hope they might.)

"*En Angleterre, vous employez des sliding-seats, n'est-ce pas?*"

"We are all employed in commerce during the day; but in the evening, *voyez-vous, nous sommes sérieux.*"

These were the words. They were all employed over the frivolous mercantile concerns of Belgium during the day; but in the evening they found some hours for the serious concerns of life. I may have a wrong idea of wisdom, but I think that

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was a very wise remark. People connected with literature and philosophy are busy all their days in getting rid of second-hand notions and false standards. It is their profession, in the sweat of their brows, by dogged thinking, to recover their old fresh view of life, and distinguish what they really and originally like from what they have only learned to tolerate perforce. And these Royal Nautical Sportsmen had the distinction still quite legible in their hearts. They had still those clean perceptions of what is nice and nasty, what is interesting and what is dull, which envious old gentlemen refer to as illusions. The nightmare illusion of middle age, the bear's hug of custom gradually squeezing the life out of a man's soul, had not yet begun for these happy-star'd young Belgians. They still knew that the interest they took in their business was a trifling affair compared to their spontaneous, long-suffering affection for nautical sports. To know what you prefer, instead of humbly saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive. Such a man may be generous; he may be honest in something more than the commercial sense; he may love his friends with an elective, personal sympathy, and not accept them as an adjunct of the station to which he has been called. He may be a man, in short, acting on his own instincts, keeping in his own shape that God made him in; and not a mere crank in the social engine house, welded on principles that he does not understand, and for purposes that he does not care for.

For will any one dare to tell me that business is more entertaining than fooling among boats? He must have never seen a boat, or never seen an office, who says so. And for certain the one is a great deal better for the health. There should be nothing so much a man's business as his amusements. Nothing but moneygrubbing can be put forward to the contrary; no one but

> Mammon, the least erected spirit that fell
> From Heaven,

durst risk a word in answer. It is but a lying cant that would

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represent the merchant and the banker as people disinterestedly toiling for mankind, and then most useful when they are most absorbed in their transactions; for the man is more important than his services. And when my Royal Nautical Sportsman shall have so far fallen from his hopeful youth that he cannot pluck up an enthusiasm over anything but his ledger, I venture to doubt whether he will be near so nice a fellow, and whether he would welcome, with so good a grace, a couple of drenched Englishmen paddling into Brussels in the dusk.

When we had changed our wet clothes and drunk a glass of pale ale to the club's prosperity, one of their number escorted us to a hotel. He would not join us at our dinner, but he had no objection to a glass of wine. Enthusiasm is very wearing; and I begin to understand why prophets were unpopular in Judea, where they were best known. For three stricken hours did this excellent young man sit beside us to dilate on boats and boat races; and before he left, he was kind enough to order our bedroom candles.

We endeavored now and again to change the subject; but the diversion did not last a moment: the Royal Nautical Sportsman bridled, shied, answered the question, and then breasted once more into the swelling tide of his subject. I call it his subject; but I think it was he who was subjected. The *Arethusa*, who holds all racing as a creature of the devil, found himself in a pitiful dilemma. He durst not own his ignorance for the honor of old England, and spoke away about English clubs and English oarsmen whose fame had never before come to his ears. Several times, and once, above all, on the question of sliding seats, he was within an ace of exposure. As for the *Cigarette*, who has rowed races in the heat of his blood, but now disowns these slips of his wanton youth, his case was still more desperate; for the Royal Nautical proposed that he should take an oar in one of their eights on the morrow, to compare the English with the Belgian stroke. I could see my friend perspiring in his

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chair whenever that particular topic came up. And there was yet another proposal which had the same effect on both of us. It appeared that the champion canoeist of Europe (as well as most other champions) was a Royal Nautical Sportsman. And if we would only wait until Sunday, this infernal paddler would be so condescending as to accompany us on our next stage. Neither of us had the least desire to drive the coursers of the sun against Apollo.

When the young man was gone, we countermanded our candles, and ordered some brandy and water. The great billows had gone over our head. The Royal Nautical Sportsmen were as nice young fellows as a man would wish to see, but they were a trifle too young and a thought too nautical for us. We began to see that we were old and cynical; we liked ease and the agreeable rambling of the human mind about this and the other subject; we did not want to disgrace our native land by messing at eight, or toiling pitifully in the wake of the champion canoeist. In short, we had recourse to flight. It seemed ungrateful, but we tried to make that good on a card loaded with sincere compliments. And indeed it was no time for scruples; we seemed to feel the hot breath of the champion on our necks.

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For the life of me I cannot understand it. I, too, have been knolled to church and sat at good men's feasts, but I bear no mark of it. I am as strange as a Jack Indian to their official spectacles. I might come from any part of the globe, it seems, except from where I do. My ancestors have labored in vain, and the glorious Constitution cannot protect me in my walks abroad. It is a great thing, believe me, to present a good normal type of the nation you belong to.

Nobody else was asked for his papers on the way to Maubeuge, but I was; and although I clung to my rights, I had to choose at last between accepting the humiliation and being left behind by the train. I was sorry to give way, but I wanted to get to Maubeuge.

Maubeuge is a fortified town with a very good inn, the *Grand Cerf*. It seemed to be inhabited principally by soldiers and bagmen; at least, these were all that we saw except the hotel servants. We had to stay there some time, for the canoes were in no hurry to follow us, and at last stuck hopelessly in the customhouse until we went back to liberate them. There was nothing to do, nothing to see. We had good meals, which was a great matter, but that was all.

The *Cigarette* was nearly taken up upon a charge of drawing the fortifications: a feat of which he was hopelessly incapable. And besides, as I suppose each belligerent nation has a plan of the other's fortified places already, these precautions are of the nature of shutting the stable door after the steed is away. But I have no doubt they help to keep up a good spirit at home. It is a great thing if you can persuade people that they are somehow or other partakers in a mystery. It makes them feel bigger. Even the Freemasons, who have been shown up to satiety, preserve a kind of pride; and not a grocer among them, however honest, harmless, and empty-headed he may feel himself to be at bottom, but comes home from one of their *cenacula* with a portentous significance for himself.

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It is an odd thing how happily two people, if there are two, can live in a place where they have no acquaintance. I think the spectacle of a whole life in which you have no part paralyzes personal desire. You are content to become a mere spectator. The baker stands in his door; the colonel with his three medals goes by to the *café* at night; the troops drum and trumpet and man the ramparts as bold as so many lions. It would task language to say how placidly you behold all this. In a place where you have taken some root you are provoked out of your indifference; you have a hand in the game, — your friends are fighting with the army. But in a strange town, not small enough to grow too soon familiar, nor so large as to have laid itself out for travelers, you stand so far apart from the business that you positively forget it would be possible to go nearer; you have so little human interest around you that you do not remember yourself to be a man. Perhaps in a very short time you would be one no longer. Gymnosophists go into a wood with all nature seething around them, with romance on every side; it would be much more to the purpose if they took up their abode in a dull country town where they should see just so much of humanity as to keep them from desiring more, and only the stale externals of man's life. These externals are as dead to us as so many formalities, and speak a dead language in our eyes and ears. They have no more meaning than an oath or a salutation. We are so much accustomed to see married couples going to church of a Sunday that we have clean forgotten what they represent; and novelists are driven to rehabilitate adultery, no less, when they wish to show us what a beautiful thing it is for a man and a woman to live for each other.

One person in Maubeuge, however, showed me something more than his outside. That was the driver of the hotel omnibus: a mean enough looking little man, as well as I can remember, but with a spark of something human in his soul. He had heard of our little journey, and came to me at once in envious

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sympathy. How he longed to travel! he told me. How he longed to be somewhere else, and see the round world before he went into the grave! "Here I am," said he. "I drive to the station. Well. And then I drive back again to the hotel. And so on every day and all the week round. My God, is that life?" I could not say I thought it was — for him. He pressed me to tell him where I had been, and where I hoped to go; and as he listened, I declare the fellow sighed. Might not this have been a brave African traveler, or gone to the Indies after Drake? But it is an evil age for the gypsily inclined among men. He who can sit squarest on a three-legged stool, he it is who has the wealth and glory.

I wonder if my friend is still driving the omnibus for the *Grand Cerf*? Not very likely, I believe; for I think he was on the eve of mutiny when we passed through, and perhaps our passage determined him for good. Better a thousand times that he should be a tramp, and mend pots and pans by the wayside, and sleep under trees, and see the dawn and the sunset every day above a new horizon. I think I hear you say that it is a respectable position to drive an omnibus? Very well. What right has he who likes it not to keep those who would like it dearly out of this respectable position? Suppose a dish were not to my taste, and you told me that it was a favorite among the rest of the company, what should I conclude from that? Not to finish the dish against my stomach, I suppose.

Respectability is a very good thing in its way, but it does not rise superior to all considerations. I would not for a moment venture to hint that it was a matter of taste; but I think I will go as far as this: that if a position is admittedly unkind, uncomfortable, unnecessary, and superfluously useless, although it were as respectable as the Church of England, the sooner a man is out of it, the better for himself, and all concerned.

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ON THE SAMBRE CANALIZED

TO QUARTES

About three in the afternoon the whole establishment of the *Grand Cerf* accompanied us to the water's edge. The man of the omnibus was there with haggard eyes. Poor cage bird! Do I not remember the time when I myself haunted the station, to watch train after train carry its complement of freemen into the night, and read the names of distant places on the time-bills with indescribable longings?

We were not clear of the fortifications before the rain began. The wind was contrary, and blew in furious gusts; nor were the aspects of nature any more clement than the doings of the sky. For we passed through a blighted country, sparsely covered with brush, but handsomely enough diversified with factory chimneys. We landed in a soiled meadow among some pollards, and there smoked a pipe in a flaw of fair weather. But the wind blew so hard we could get little else to smoke. There were no natural objects in the neighborhood, but some sordid workshops. A group of children, headed by a tall girl, stood and watched us from a little distance all the time we stayed. I heartily wonder what they thought of us.

At Hautmont, the lock was almost impassable; the landing place being steep and high, and the launch at a long distance. Near a dozen grimy workmen lent us a hand. They refused any reward; and, what is much better, refused it handsomely, without conveying any sense of insult. "It is a way we have in our countryside," said they. And a very becoming way it is. In Scotland, where also you will get services for nothing, the good people reject your money as if you had been trying to corrupt

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a voter. When people take the trouble to do dignified acts, it is worth while to take a little more, and allow the dignity to be common to all concerned. But in our brave Saxon countries, where we plod threescore years and ten in the mud, and the wind keeps singing in our ears from birth to burial, we do our good and bad with a high hand and almost offensively; and make even our alms a witness-bearing and an act of war against the wrong.

After Hautmont, the sun came forth again and the wind went down; and a little paddling took us beyond the iron works and through a delectable land. The river wound among low hills, so that sometimes the sun was at our backs and sometimes it stood right ahead, and the river before us was one sheet of intolerable glory. On either hand meadows and orchards bordered, with a margin of sedge and water flowers, upon the river. The hedges were of great height, woven about the trunks of hedgerow elms; and the fields, as they were often very small, looked like a series of bowers along the stream. There was never any prospect; sometimes a hilltop with its trees would look over the nearest hedgerow, just to make a middle distance for the sky; but that was all. The heaven was bare of clouds. The atmosphere, after the rain, was of enchanting purity. The river doubled among the hillocks, a shining strip of mirror glass; and the dip of the paddles set the flowers shaking along the brink.

In the meadows wandered black-and-white cattle fantastically marked. One beast, with a white head and the rest of the body glossy black, came to the edge to drink, and stood gravely twitching his ears at me as I went by, like some sort of preposterous clergyman in a play. A moment after I heard a loud plunge, and, turning my head, saw the clergyman struggling to shore. The bank had given way under his feet.

Besides the cattle, we saw no living things except a few birds and a great many fishermen. These sat along the edges of the meadows, sometimes with one rod, sometimes with as many as

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half a score. They seemed stupefied with contentment; and, when we induced them to exchange a few words with us about the weather, their voices sounded quiet and far away. There was a strange diversity of opinion among them as to the kind of fish for which they set their lures; although they were all agreed in this, that the river was abundantly supplied. Where it was plain that no two of them had ever caught the same kind of fish, we could not help suspecting that perhaps not any one of them had ever caught a fish at all. I hope, since the afternoon was so lovely, that they were one and all rewarded; and that a silver booty went home in every basket for the pot. Some of my friends would cry shame on me for this, but I prefer a man, were he only an angler, to the bravest pair of gills in all God's waters. I do not affect fishes unless when cooked in sauce; whereas an angler is an important piece of river scenery, and hence deserves some recognition among canoeists. He can always tell you where you are, after a mild fashion; and his quiet presence serves to accentuate the solitude and stillness, and remind you of the glittering citizens below your boat.

The Sambre turned so industriously to and fro among his little hills that it was past six before we drew near the lock at Quartes. There were some children on the towpath, with whom the *Cigarette* fell into a chaffing talk as they ran along beside us. It was in vain that I warned him. In vain I told him in English that boys were the most dangerous creatures; and if once you began with them, it was safe to end in a shower of stones. For my own part, whenever anything was addressed to me, I smiled gently and shook my head, as though I were an inoffensive person inadequately acquainted with French. For, indeed, I have had such an experience at home that I would sooner meet many wild animals than a troop of healthy urchins.

But I was doing injustice to these peaceable young Hainauters. When the *Cigarette* went off to make inquiries, I got out upon the bank to smoke a pipe and superintend the boats, and

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became at once the center of much amiable curiosity. The children had been joined by this time by a young woman and a mild lad who had lost an arm; and this gave me more security. When I let slip my first word or so in French, a little girl nodded her head with a comical grown-up air. "Ah, you see," she said, "he understands well enough now: he was just making believe." And the little group laughed together very good-naturedly.

They were much impressed when they heard we came from England; and the little girl proffered the information that England was an island "and a far way from here — *bien loin d'ici.*"

"Aye, you may say that, a far way from here," said the lad with one arm.

I was nearly as homesick as ever I was in my life; they seemed to make it such an incalculable distance to the place where I first saw the day.

They admired the canoes very much. And I observed one piece of delicacy in these children which is worthy of record. They had been deafening us for the last hundred yards with petitions for a sail; aye, and they deafened us to the same tune next morning when we came to start; but then, when the canoes were lying empty, there was no word of any such petition. Delicacy? or perhaps a bit of fear for the water in so crank a vessel? I hate cynicism a great deal worse than I do the devil; unless perhaps, the two were the same thing? And yet 'tis a good tonic; the cold tub and bath towel of sentiments; and positively necessary to life in cases of advanced sensibility.

From the boats they turned to my costume. They could not make enough of my red sash; and my knife filled them with awe.

"They make them like that in England," said the boy with one arm. I was glad he did not know how badly we make them in England nowadays. "They are for people who go away to sea," he added, "and to defend one's life against great fish."

I felt I was becoming a more and more romantic figure to the

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little group at every word. And so I suppose I was. Even my pipe, although it was an ordinary French clay, pretty well "trousered," as they call it, would have a rarity in their eyes, as a thing coming from so far away. And if my feathers were not very fine in themselves, they were all from over seas. One thing in my outfit, however, tickled them out of all politeness; and that was the bemired condition of my canvas shoes. I suppose they were sure the mud at any rate was a home product. The little girl (who was the genius of the party) displayed her own sabots in competition; and I wish you could have seen how gracefully and merrily she did it.

The young woman's milk can, a great amphora of hammered brass, stood some way off upon the sward. I was glad of an opportunity to divert public attention from myself and return some of the compliments I had received. So I admired it cordially both for form and color, telling them, and very truly, that it was as beautiful as gold. They were not surprised. The things were plainly the boast of the countryside. And the children expatiated on the costliness of these amphoræ, which sell sometimes as high as thirty francs apiece; told me how they were carried on donkeys, one on either side of the saddle, a brave caparison in themselves; and how they were to be seen all over the district, and at the larger farms in great number and of great size.

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PONT-SUR-SAMBRE

WE ARE PEDDLERS

The *Cigarette* returned with good news. There were beds to be had some ten minutes' walk from where we were, at a place called Pont. We stowed the canoes in a granary, and asked among the children for a guide. The circle at once widened round us, and our offers of reward were received in dispiriting silence. We were plainly a pair of Bluebeards to the children; they might speak to us in public places, and where they had the advantage of numbers; but it was another thing to venture off alone with two uncouth and legendary characters, who had dropped from the clouds upon their hamlet this quiet afternoon, sashed and beknifed, and with a flavor of great voyages. The owner of the granary came to our assistance, singled out one little fellow, and threatened him with corporalities; or I suspect we should have had to find the way for ourselves. As it was, he was more frightened at the granary man than the strangers, having perhaps had some experience of the former. But I fancy his little heart must have been going at a fine rate, for he kept trotting at a respectful distance in front, and looking back at us with scared eyes. Not otherwise may the children of the young world have guided Jove or one of his Olympian compeers on an adventure.

A miry lane led us up from Quartes, with its church and bickering windmill. The hinds were trudging homewards from the fields. A brisk little old woman passed us by. She was seated across a donkey between a pair of glittering milk cans, and, as she went, she kicked jauntily with her heels upon the donkey's side, and scattered shrill remarks among the wayfarers. It was

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notable that none of the tired men took the trouble to reply. Our conductor soon led us out of the lane and across country. The sun had gone down, but the west in front of us was one lake of level gold. The path wandered awhile in the open, and then passed under a trellis like a bower indefinitely prolonged. On either hand were shadowy orchards; cottages lay low among the leaves and sent their smoke to heaven; every here and there, in an opening, appeared the great gold face of the west.

I never saw the *Cigarette* in such an idyllic frame of mind. He waxed positively lyrical in praise of country scenes. I was little less exhilarated myself; the mild air of the evening, the shadows, the rich lights, and the silence made a symphonious accompaniment about our walk; and we both determined to avoid towns for the future and sleep in hamlets.

At last the path went between two houses, and turned the party out into a wide, muddy highroad, bordered, as far as the eye could reach on either hand, by an unsightly village. The houses stood well back, leaving a ribbon of waste land on either side of the road, where there were stacks of firewood, carts, barrows, rubbish heaps, and a little doubtful grass. Away on the left, a gaunt tower stood in the middle of the street. What it had been in past ages I know not: probably a hold in time of war; but nowadays it bore an illegible dial plate in its upper parts, and near the bottom an iron letter box.

The inn to which we had been recommended at Quartes was full, or else the landlady did not like our looks. I ought to say, that with our long, damp india-rubber bags, we presented rather a doubtful type of civilization: like rag-and-bone men, the *Cigarette* imagined. "These gentlemen are peddlers? — *Ces messieurs sont des marchands?*" — asked the landlady. And then, without waiting for an answer, which I suppose she thought superfluous in so plain a case, recommended us to a butcher who lived hard by the tower and took in travelers to lodge.

Thither went we. But the butcher was flitting, and all his

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beds were taken down. Or else he did n't like our looks. As a parting shot, we had, "These gentlemen are peddlers?"

It began to grow dark in earnest. We could no longer distinguish the faces of the people who passed us by with an inarticulate good evening. And the householders of Pont seemed very economical with their oil, for we saw not a single window lighted in all that long village. I believe it is the longest village in the world; but I dare say in our predicament every pace counted three times over. We were much cast down when we came to the last auberge, and, looking in at the dark door, asked timidly if we could sleep there for the night. A female voice assented, in no very friendly tones. We clapped the bags down and found our way to chairs.

The place was in total darkness, save a red glow in the chinks and ventilators of the stove. But now the landlady lit a lamp to see her new guests; I suppose the darkness was what saved us another expulsion, for I cannot say she looked gratified at our appearance. We were in a large, bare apartment, adorned with two allegorical prints of Music and Painting, and a copy of the Law against Public Drunkenness. On one side there was a bit of a bar, with some half a dozen bottles. Two laborers sat waiting supper, in attitudes of extreme weariness; a plain-looking lass bustled about with a sleepy child of two, and the landlady began to derange the pots upon the stove and set some beefsteak to grill.

"These gentlemen are peddlers?" she asked sharply; and that was all the conversation forthcoming. We began to think we might be peddlers, after all. I never knew a population with so narrow a range of conjecture as the innkeepers of Pont-sur-Sambre. But manners and bearing have not a wider currency than bank notes. You have only to get far enough out of your beat, and all your accomplished airs will go for nothing. These Hainauters could see no difference between us and the average peddler. Indeed, we had some grounds for reflection while the

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steak was getting ready, to see how perfectly they accepted us at their own valuation, and how our best politeness and best efforts at entertainment seemed to fit quite suitably with the character of packmen. At least it seemed a good account of the profession in France, that even before such judges we could not beat them at our own weapons.

At last we were called to table. The two hinds (and one of them looked sadly worn and white in the face, as though sick with overwork and underfeeding) supped off a single plate of some sort of bread-berry, some potatoes in their jackets, a small cup of coffee sweetened with sugar candy, and one tumbler of swipes. The landlady, her son, and the lass aforesaid took the same. Our meal was quite a banquet by comparison. We had some beefsteak, not so tender as it might have been, some of the potatoes, some cheese, an extra glass of the swipes, and white sugar in our coffee.

You see what it is to be a gentleman, — I beg your pardon, what it is to be a peddler. It had not before occurred to me that a peddler was a great man in a laborer's alehouse; but now that I had to enact the part for the evening, I found that so it was. He has in his hedge quarters somewhat the same preëminency as the man who takes a private parlor in a hotel. The more you look into it the more infinite are the class distinctions among men; and possibly, by a happy dispensation there is no one at all at the bottom of the scale; no one but can find some superiority over somebody else, to keep up his pride withal.

We were displeased enough with our fare. Particularly the *Cigarette;* for I tried to make believe that I was amused with the adventure, tough beefsteak and all. According to the Lucretian maxim, our steak should have been flavored by the look of the other people's bread-berry; but we did not find it so in practice. You may have a head knowledge that other people live more poorly than yourself, but it is not agreeable — I was going to say, it is against the etiquette of the universe — to sit at the

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same table and pick your own superior diet from among their crusts. I had not seen such a thing done since the greedy boy at school with his birthday cake. It was odious enough to witness, I could remember; and I had never thought to play the part myself. But there, again, you see what it is to be a peddler.

There is no doubt that the poorer classes in our country are much more charitably disposed than their superiors in wealth. And I fancy it must arise a great deal from the comparative indistinction of the easy and the not so easy in these ranks. A workman or a peddler cannot shutter himself off from his less comfortable neighbors. If he treats himself to a luxury, he must do it in the face of a dozen who cannot. And what should more directly lead to charitable thoughts? . . . Thus the poor man, camping out in life, sees it as it is, and knows that every mouthful he puts in his belly has been wrenched out of the fingers of the hungry.

But at a certain stage of prosperity, as in a balloon ascent, the fortunate person passes through a zone of clouds, and sublunary matters are thenceforward hidden from his view. He sees nothing but the heavenly bodies, all in admirable order and positively as good as new. He finds himself surrounded in the most touching manner by the attentions of Providence, and compares himself involuntarily with the lilies and the skylarks. He does not precisely sing, of course; but then he looks so unassuming in his open Landau! If all the world dined at one table, this philosophy would meet with some rude knocks.

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PONT-SUR-SAMBRE

THE TRAVELING MERCHANT

Like the lackeys in Molière's farce, when the true nobleman broke in on their high life below stairs, we were destined to be confronted with a real peddler. To make the lesson still more poignant for fallen gentlemen like us, he was a peddler of infinitely more consideration than the sort of scurvy fellows we were taken for; like a lion among mice, or a ship of war bearing down upon two cockboats. Indeed, he did not deserve the name of peddler at all; he was a traveling merchant.

I suppose it was about half-past eight when this worthy, Monsieur Hector Gilliard, of Maubeuge, turned up at the alehouse door in a tilt cart drawn by a donkey, and cried cheerily on the inhabitants. He was a lean, nervous flibbertigibbet of a man, with something the look of an actor and something the look of a horse jockey. He had evidently prospered without any of the favors of education, for he adhered with stern simplicity to the masculine gender, and in the course of the evening passed off some fancy futures in a very florid style of architecture. With him came his wife, a comely young woman, with her hair tied in a yellow kerchief, and their son, a little fellow of four, in a blouse and military *képi*. It was notable that the child was many degrees better dressed than either of the parents. We were informed he was already at a boarding school; but the holidays having just commenced, he was off to spend them with his parents on a cruise. An enchanting holiday occupation, was it not? to travel all day with father and mother in the tilt cart full of countless treasures; the green country rattling by on either side, and the children in all the villages contemplating him

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with envy and wonder. It is better fun, during the holidays, to be the son of a traveling merchant, than son and heir to the greatest cotton spinner in creation. And as for being a reigning prince, — indeed, I never saw one if it was not Master Gilliard!

While M. Hector and the son of the house were putting up the donkey and getting all the valuables under lock and key, the landlady warmed up the remains of our beefsteak and fried the cold potatoes in slices, and Madame Gilliard set herself to waken the boy, who had come far that day, and was peevish and dazzled by the light. He was no sooner awake than he began to prepare himself for supper by eating galette, unripe pears, and cold potatoes, with, so far as I could judge, positive benefit to his appetite.

The landlady, fired with motherly emulation, awoke her own little girl, and the two children were confronted. Master Gilliard looked at her for a moment, very much as a dog looks at his own reflection in a mirror before he turns away. He was at that time absorbed in the galette. His mother seemed crestfallen that he should display so little inclination towards the other sex, and expressed her disappointment with some candor and a very proper reference to the influence of years.

Sure enough a time will come when he will pay more attention to the girls, and think a great deal less of his mother; let us hope she will like it as well as she seemed to fancy. But it is odd enough; the very women who profess most contempt for mankind as a sex seem to find even its ugliest particulars rather lively and high-minded in their own sons.

The little girl looked longer and with more interest, probably because she was in her own house, while he was a traveler and accustomed to strange sights. And, besides, there was no galette in the case with her.

All the time of supper there was nothing spoken of but my young lord. The two parents were both absurdly fond of their

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child. Monsieur kept insisting on his sagacity; how he knew all the children at school by name, and when this utterly failed on trial, how he was cautious and exact to a strange degree, and if asked anything, he would sit and think — and think, and if he did not know it, "my faith, he would n't tell you at all — *ma foi, il ne vous le dira pas.*" Which is certainly a very high degree of caution. At intervals, M. Hector would appeal to his wife, with his mouth full of beefsteak, as to the little fellow's age at such or such a time when he had said or done something memorable; and I noticed that Madame usually pooh-poohed these inquiries. She herself was not boastful in her vein; but she never had her fill of caressing the child; and she seemed to take a gentle pleasure in recalling all that was fortunate in his little existence. No schoolboy could have talked more of the holidays which were just beginning and less of the black schooltime which must inevitably follow after. She showed, with a pride perhaps partly mercantile in origin, his pockets preposterously swollen with tops, and whistles, and string. When she called at a house in the way of business, it appeared he kept her company; and, whenever a sale was made, received a sou out of the profit. Indeed, they spoiled him vastly, these two good people. But they had an eye to his manners, for all that, and reproved him for some little faults in breeding which occurred from time to time during supper.

On the whole, I was not much hurt at being taken for a peddler. I might think that I ate with greater delicacy, or that my mistakes in French belonged to a different order; but it was plain that these distinctions would be thrown away upon the landlady and the two laborers. In all essential things we and the Gilliards cut very much the same figure in the alehouse kitchen. M. Hector was more at home, indeed, and took a higher tone with the world; but that was explicable on the ground of his driving a donkey cart, while we poor bodies tramped afoot. I dare say the rest of the company thought us

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dying with envy, though in no ill sense, to be as far up in the profession as the new arrival.

And of one thing I am sure; that every one thawed and became more humanized and conversable as soon as these innocent people appeared upon the scene. I would not very readily trust the traveling merchant with any extravagant sum of money, but I am sure his heart was in the right place. In this mixed world, if you can find one or two sensible places in a man; above all, if you should find a whole family living together on such pleasant terms, you may surely be satisfied, and take the rest for granted; or, what is a great deal better, boldly make up your mind that you can do perfectly well without the rest, and that ten thousand bad traits cannot make a single good one any the less good.

It was getting late. M. Hector lit a stable lantern and went off to his cart for some arrangements, and my young gentleman proceeded to divest himself of the better part of his raiment and play gymnastics on his mother's lap, and thence on to the floor, with accompaniment of laughter.

"Are you going to sleep alone?" asked the servant lass.

"There 's little fear of that," says Master Gilliard.

"You sleep alone at school," objected his mother. "Come, come, you must be a man."

But he protested that school was a different matter from the holidays; that there were dormitories at school, and silenced the discussion with kisses, his mother smiling, no one better pleased than she.

There certainly was, as he phrased it, very little fear that he should sleep alone, for there was but one bed for the trio. We, on our part, had firmly protested against one man's accommodation for two; and we had a double-bedded pen in the loft of the house, furnished, beside the beds, with exactly three hat pegs and one table. There was not so much as a glass of water. But the window would open, by good fortune.

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Some time before I fell asleep the loft was full of the sound of mighty snoring; the Gilliards, and the laborers, and the people of the inn, all at it, I suppose, with one consent. The young moon outside shone very clearly over *Pont-sur-Sambre*, and down upon the alehouse where all we peddlers were abed.

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ON THE SAMBRE CANALIZED

TO LANDRECIES

In the morning, when we came downstairs the landlady pointed out to us two pails of water behind the street door. "*Voilà de l'eau pour vous débarbouiller*," says she. And so there we made a shift to wash ourselves, while Madame Giliard brushed the family boots on the outer doorstep, and M. Hector, whistling cheerily, arranged some small goods for the day's campaign in a portable chest of drawers, which formed a part of his baggage. Meanwhile the child was letting off Waterloo crackers all over the floor.

I wonder, by the way, what they call Waterloo crackers in France; perhaps Austerlitz crackers. There is a great deal in the point of view. Do you remember the Frenchman who, traveling by way of Southampton, was put down in Waterloo Station, and had to drive across Waterloo Bridge? He had a mind to go home again, it seems.

Pont itself is on the river, but whereas it is ten minutes' walk from Quartes by dry land, it is six weary kilometers by water. We left our bags at the inn and walked to our canoes through the wet orchards unencumbered. Some of the children were there to see us off, but we were no longer the mysterious beings of the night before. A departure is much less romantic than an unexplained arrival in the golden evening. Although we might be greatly taken at a ghost's first appearance, we should behold him vanish with comparative equanimity.

The good folks of the inn at Pont, when we called there for the bags, were overcome with marveling. At the sight of these two dainty little boats, with a fluttering union jack on each, and

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all the varnish shining from the sponge, they began to perceive that they had entertained angels unawares. The landlady stood upon the bridge, probably lamenting she had charged so little; the son ran to and fro, and called out the neighbors to enjoy the sight; and we paddled away from quite a crowd of rapt observers. These gentleman peddlers, indeed! Now you see their quality too late.

The whole day was showery, with occasional drenching plumps. We were soaked to the skin, then partially dried in the sun, then soaked once more. But there were some calm intervals, and one notably, when we were skirting the forest of Mormal, a sinister name to the ear, but a place most gratifying to sight and smell. It looked solemn along the riverside, drooping its boughs into the water, and piling them up aloft into a wall of leaves. What is a forest but a city of nature's own, full of hardy and innocuous living things, where there is nothing dead and nothing made with the hands, but the citizens themselves are the houses and public monuments? There is nothing so much alive and yet so quiet as a woodland; and a pair of people, swinging past in canoes, feel very small and bustling by comparison.

And, surely, of all smells in the world the smell of many trees is the sweetest and most fortifying. The sea has a rude pistoling sort of odor, and takes you in the nostrils like snuff, and carries with it a fine sentiment of open water and tall ships; but the smell of a forest, which comes nearest to this in tonic quality, surpasses it by many degrees in the quality of softness. Again, the smell of the sea has little variety, but the smell of a forest is infinitely changeful; it varies with the hour of the day, not in strength merely, but in character; and the different sorts of trees, as you go from one zone of the wood to another, seem to live among different kinds of atmosphere. Usually the rosin of the fir predominates. But some woods are more coquettish in their habits; and the breath of the forest Mormal, as it came

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aboard upon us that showery afternoon, was perfumed with nothing less delicate than sweetbrier.

I wish our way had always lain among woods. Trees are the most civil society. An old oak that has been growing where he stands since before the Reformation, taller than many spires, more stately than the greater part of mountains, and yet a living thing, liable to sicknesses and death, like you and me: is not that in itself a speaking lesson in history? But acres on acres full of such patriarchs contiguously rooted, their green tops billowing in the wind, their stalwart younglings pushing up about their knees; a whole forest, healthy and beautiful, giving color to the light, giving perfume to the air; what is this but the most imposing piece in nature's repertory? Heine wished to lie like Merlin under the oaks of Broceliande. I should not be satisfied with one tree; but if the wood grew together like a banyan grove, I would be buried under the tap root of the whole; my parts should circulate from oak to oak; and my consciousness should be diffused abroad in all the forest, and give a common heart to that assembly of green spires, so that it, also, might rejoice in its own loveliness and dignity. I think I feel a thousand squirrels leaping from bough to bough in my vast mausoleum; and the birds and the winds merrily coursing over its uneven, leafy surface.

Alas! the forest of Mormal is only a little bit of a wood, and it was but for a little way that we skirted by its boundaries. And the rest of the time the rain kept coming in squirts and the wind in squalls, until one's heart grew weary of such fitful, scolding weather. It was odd how the showers began when we had to carry the boats over a lock and must expose our legs. They always did. This is a sort of thing that readily begets a personal feeling against nature. There seems no reason why the shower should not come five minutes before or five minutes after, unless you suppose an intention to affront you. The *Cigarette* had a mackintosh which put him more or less above their contrarieties.

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But I had to bear the brunt uncovered. I began to remember that nature was a woman. My companion, in a rosier temper, listened with great satisfaction to my jeremiads, and ironically concurred. He instanced, as a cognate matter, the action of the tides, "which," said he, "was altogether designed for the confusion of canoeists, except in so far as it was calculated to minister to a barren vanity on the part of the moon."

At the last lock, some little way out of Landrecies, I refused to go any farther; and sat in a drift of rain by the side of the bank, to have a reviving pipe. A vivacious old man, whom I took to have been the devil, drew near, and questioned me about our journey. In the fullness of my heart I laid bare our plans before him. He said it was the silliest enterprise that ever he heard of. Why, did I not know, he asked me, that it was nothing but locks, locks, locks, the whole way? not to mention that, at this season of the year, we would find the Oise quite dry? "Get into a train, my little young man," said he, "and go you away home to your parents." I was so astounded at the man's malice that I could only stare at him in silence. A tree would never have spoken to me like this. At last I got out with some words. We had come from Antwerp already, I told him, which was a good long way; and we should do the rest in spite of him. Yes, I said, if there were no other reason, I would do it now, just because he had dared to say we could not. The pleasant old gentleman looked at me sneeringly, made an allusion to my canoe, and marched off, wagging his head.

I was still inwardly fuming when up came a pair of young fellows, who imagined I was the *Cigarette's* servant, on a comparison, I suppose, of my bare jersey with the other's mackintosh, and asked me many questions about my place and my master's character. I said he was a good enough fellow, but had this absurd voyage on the head. "Oh, no, no," said one, "you must not say that; it is not absurd; it is very courageous of him." I believe these were a couple of angels sent to give me

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heart again. It was truly fortifying to reproduce all the old man's insinuations, as if they were original to me in my character of a malcontent footman, and have them brushed away like so many flies by these admirable young men.

When I recounted this affair to the *Cigarette*, "They must have a curious idea of how English servants behave," says he, dryly, "for you treated me like a brute beast at the lock."

I was a good deal mortified; but my temper had suffered, it is a fact.

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AT LÄNDRÉCIES

At Landrecies the rain still fell and the wind still blew; but we found a double-bedded room with plenty of furniture, real water jugs with real water in them, and dinner, a real dinner, not innocent of real wine. After having been a peddler for one night, and a butt for the elements during the whole of the next day, these comfortable circumstances fell on my heart like sunshine. There was an English fruiterer at dinner, traveling with a Belgian fruiterer; in the evening at the *café* we watched our compatriot drop a good deal of money at corks, and I don't know why, but this pleased us.

It turned out that we were to see more of Landrecies than we expected; for the weather next day was simply bedlamite. It is not the place one would have chosen for a day's rest, for it consists almost entirely of fortifications. Within the ramparts, a few blocks of houses, a long row of barracks, and a church figure, with what countenance they may, as the town. There seems to be no trade, and a shopkeeper from whom I bought a sixpenny flint and steel was so much affected that he filled my pockets with spare flints into the bargain. The only public buildings that had any interest for us were the hotel and the *café*. But we visited the church. There lies Marshal Clarke. But as neither of us had ever heard of that military hero, we bore the associations of the spot with fortitude.

In all garrison towns, guard calls, and reveilles, and such like, make a fine, romantic interlude in civic business. Bugles, and drums, and fifes are of themselves most excellent things in nature, and when they carry the mind to marching armies and the picturesque vicissitudes of war they stir up something proud in the

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heart. But in a shadow of a town like Landrecies, with little else moving, these points of war made a proportionate commotion. Indeed, they were the only things to remember. It was just the place to hear the round going by at night in the darkness, with the solid tramp of men marching, and the startling reverberations of the drum. It reminded you that even this place was a point in the great wayfaring system of Europe, and might on some future day be ringed about with cannon smoke and thunder, and make itself a name among strong towns.

The drum, at any rate, from its martial voice and notable physiological effect, nay, even from its cumbrous and comical shape, stands alone among the instruments of noise. And if it be true, as I have heard it said, that drums are covered with asses' skin, what a picturesque irony is there in that! As if this long-suffering animal's hide had not been sufficiently belabored during life, now by Lyonese costermongers, now by presumptuous Hebrew prophets, it must be stripped from his poor hinder quarters after death, stretched on a drum, and beaten night after night round the streets of every garrison town in Europe. And up the heights of Alma and Spicheren, and wherever death has his red flag aflying, and sounds his own potent tuck upon the cannons, there also must the drummer boy, hurrying with white face over fallen comrades, batter and bemaul this slip of skin from the loins of peaceable donkeys.

Generally a man is never more uselessly employed than when he is at this trick of bastinadoing asses' hide. We know what effect it has in life, and how your dull ass will not mend his pace with beating. But in this state of mummy and melancholy survival of itself, when the hollow skin reverberates to the drummer's wrist, and each dub-a-dub goes direct to a man's heart, and puts madness there, and that disposition of the pulses which we, in our big way of talking, nickname heroism, — is there not something in the nature of a revenge upon the donkey's persecutors? Of old, he might say, you drubbed me up hill and down

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dale and I must endure; but now that I am dead those dull thwacks that were scarcely audible in country lanes have become stirring music in front of the brigade, and for every blow that you lay on my old greatcoat, you will see a comrade stumble and fall.

Not long after the drums had passed the *café*, the *Cigarette* and the *Arethusa* began to grow sleepy, and set out for the hotel, which was only a door or two away. But although we had been somewhat indifferent to Landrecies, Landrecies had not been indifferent to us. All day, we learned, people had been running out between the squalls to visit our two boats. Hundreds of persons, so said report, although it fitted ill with our idea of the town, — hundreds of persons had inspected them where they lay in a coal shed. We were becoming lions in Landrecies, who had been only peddlers the night before in Pont.

And now, when we left the *café*, we were pursued and overtaken at the hotel door by no less a person than the Juge de Paix; a functionary, as far as I can make out, of the character of a Scotch Sheriff Substitute. He gave us his card and invited us to sup with him on the spot, very neatly, very gracefully, as Frenchmen can do these things. It was for the credit of Landrecies, said he; and although we knew very well how little credit we could do the place, we must have been churlish fellows to refuse an invitation so politely introduced.

The house of the judge was close by; it was a well-appointed bachelor's establishment, with a curious collection of old brass warming pans upon the walls. Some of these were most elaborately carved. It seemed a picturesque idea for a collector. You could not help thinking how many nightcaps had wagged over these warming pans in past generations; what jests may have been made and kisses taken while they were in service; and how often they had been uselessly paraded in the bed of death. If they could only speak, at what absurd, indecorous, and tragical scenes had they not been present?

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The wine was excellent. When we made the judge our compliments upon a bottle, "I do not give it you as my worst," said he. I wonder when Englishmen will learn these hospitable graces. They are worth learning; they set off life and make ordinary moments ornamental.

There were two other Landrecienses present. One was the collector of something or other, I forget what; the other, we were told, was the principal notary of the place. So it happened that we all five more or less followed the law. At this rate, the talk was pretty certain to become technical. The *Cigarette* expounded the poor laws very magisterially. . . .

As the evening went on the wine grew more to my taste; the spirits proved better than the wine; the company was genial. This was the highest watermark of popular favor on the whole cruise. After all, being in a judge's house, was there not something semiofficial in the tribute? And so, remembering what a great country France is, we did full justice to our entertainment. Landrecies had been a long while asleep before we returned to the hotel; and the sentries on the ramparts were already looking for daybreak.

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SAMBRE AND OISE CANAL

CANAL BOATS

Next day we made a late start in the rain. The judge politely escorted us to the end of the lock under an umbrella. We had now brought ourselves to a pitch of humility, in the matter of weather, not often attained except in the Scotch Highlands. A rag of blue sky or a glimpse of sunshine set our hearts singing; and when the rain was not heavy we counted the day almost fair.

Long lines of barges lay one after another along the canal, many of them looking mighty spruce and shipshape in their jerkin of Archangel tar picked out with white and green. Some carried gay iron railings and quite a parterre of flowerpots. Children played on the decks, as heedless of the rain as if they had been brought up on Loch Caron side; men fished over the gunwale, some of them under umbrellas; women did their washing; and every barge boasted its mongrel cur by way of watch-dog. Each one barked furiously at the canoes, running alongside until he had got to the end of his own ship, and so passing on the word to the dog aboard the next. We must have seen something like a hundred of these embarkations in the course of that day's paddle, ranged one after another like the houses in a street; and from not one of them were we disappointed of this accompaniment. It was like visiting a menagerie, the *Cigarette* remarked.

These little cities by the canal side had a very odd effect upon the mind. They seemed, with their flowerpots and smoking chimneys, their washings and dinners, a rooted piece of nature in the scene; and yet if only the canal below were to open, one junk after another would hoist sail or harness horses and swim

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away into all parts of France; and the impromptu hamlet would separate, house by house, to the four winds. The children who played together to-day by the Sambre and Oise Canal, each at his own father's threshold, when and where might they next meet?

For some time past the subject of barges had occupied a great deal of our talk, and we had projected an old age on the canals of Europe. It was to be the most leisurely of progresses, now on a swift river at the tail of a steamboat, now waiting horses for days together on some inconsiderable junction. We should be seen pottering on deck in all the dignity of years, our white beards falling into our laps. We were ever to be busied among paint pots, so that there should be no white fresher and no green more emerald than ours, in all the navy of the canals. There should be books in the cabin, and tobacco jars, and some old Burgundy as red as a November sunset and as odorous as a violet in April. There should be a flageolet whence the *Cigarette*, with cunning touch, should draw melting music under the stars; or perhaps, laying that aside, upraise his voice — somewhat thinner than of yore, and with here and there a quaver, or call it a natural grace note — in rich and solemn psalmody.

All this simmering in my mind set me wishing to go aboard one of these ideal houses of lounging. I had plenty to choose from, as I coasted one after another and the dogs bayed at me for a vagrant. At last I saw a nice old man and his wife looking at me with some interest, so I gave them good day and pulled up alongside. I began with a remark upon their dog, which had somewhat the look of a pointer; thence I slid into a compliment on Madame's flowers, and thence into a word in praise of their way of life.

If you ventured on such an experiment in England you would get a slap in the face at once. The life would be shown to be a vile one, not without a side shot at your better fortune. Now, what I like so much in France is the clear, unflinching

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recognition by everybody of his own luck. They all know on which side their bread is buttered, and take a pleasure in showing it to others, which is surely the better part of religion. And they scorn to make a poor mouth over their poverty, which I take to be the better part of manliness. I have heard a woman in quite a better position at home, with a good bit of money in hand, refer to her own child with a horrid whine as "a poor man's child." I would not say such a thing to the Duke of Westminster. And the French are full of this spirit of independence. Perhaps it is the result of republican institutions, as they call them. Much more likely it is because there are so few people really poor that the whiners are not enough to keep each other in countenance.

The people on the barge were delighted to hear that I admired their state. They understood perfectly well, they told me, how Monsieur envied them. Without doubt Monsieur was rich, and in that case he might make a canal boat as pretty as a villa —*joli comme un château.* And with that they invited me on board their own water villa. They apologized for their cabin; they had not been rich enough to make it as it ought to be.

"The fire should have been here, at this side," explained the husband. "Then one might have a writing table in the middle — books — and" (comprehensively) "all. It would be quite coquettish — *ça serait tout-à-fait coquet.*" And he looked about him as though the improvements were already made. It was plainly not the first time that he had thus beautified his cabin in imagination; and when next he makes a hit, I should expect to see the writing table in the middle.

Madame had three birds in a cage. They were no great thing, she explained. Fine birds were so dear. They had sought to get a Hollandais last winter in Rouen (Rouen, thought I; and is this whole mansion, with its dogs, and birds, and smoking chimneys, so far a traveler as that, and as homely an object among the cliffs and orchards of the Seine as on the green plains of

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Sambre?) — they had sought to get a Hollandais last winter in Rouen; but these cost fifteen francs apiece — picture it — fifteen francs!

"*Pour un tout petit oiseau* — For quite a little bird," added the husband.

As I continued to admire, the apologetics died away, and the good people began to brag of their barge and their happy condition in life, as if they had been Emperor and Empress of the Indies. It was, in the Scotch phrase, a good hearing, and put me in good humor with the world. If people knew what an inspiriting thing it is to hear a man boasting, so long as he boasts of what he really has, I believe they would do it more freely and with a better grace.

They began to ask about our voyage. You should have seen how they sympathized. They seemed half ready to give up their barge and follow us. But these *canaletti* are only gypsies semi-domesticated. The semidomestication came out in rather a pretty form. Suddenly Madame's brow darkened. "*Cependant*," she began, and then stopped; and then began again by asking me if I were single.

"Yes," said I.

"And your friend who went by just now?"

He also was unmarried.

Oh, then, all was well. She could not have wives left alone at home; but since there were no wives in the question, we were doing the best we could.

"To see about one in the world," said the husband, "*il n'y a que ça* — there is nothing else worth while. A man, look you, who sticks in his own village like a bear," he went on, "very well, he sees nothing. And then death is the end of all. And he has seen nothing."

Madame reminded her husband of an Englishman who had come up this canal in a steamer.

"Perhaps Mr. Moens in the *Ytene*," I suggested,

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"That 's it," assented the husband. "He had his wife and family with him, and servants. He came ashore at all the locks and asked the name of the villages, whether from boatmen or lock keepers; and then he wrote, wrote them down. Oh, he wrote enormously! I suppose it was a wager."

A wager was a common enough explanation for our own exploits, but it seemed an original reason for taking notes.

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THE OISE IN FLOOD

Before nine next morning the two canoes were installed on a light country cart at Etreux; and we were soon following them along the side of a pleasant valley full of hop gardens and poplars. Agreeable villages lay here and there on the slope of the hill: notably, Tupigny, with the hop poles hanging their garlands in the very street, and the houses clustered with grapes. There was a faint enthusiasm on our passage; weavers put their heads to the windows; children cried out in ecstasy at sight of the two "boaties"—*barquettes;* and bloused pedestrians, who were acquainted with our charioteer, jested with him on the nature of his freight.

We had a shower or two, but light and flying. The air was clean and sweet among all these green fields and green things growing. There was not a touch of autumn in the weather. And when, at Vadencourt, we launched from a little lawn opposite a mill, the sun broke forth and set all the leaves shining in the valley of the Oise.

The river was swollen with the long rains. From Vadencourt all the way to Origny it ran with ever-quickening speed, taking fresh heart at each mile, and racing as though it already smelled the sea. The water was yellow and turbulent, swung with an angry eddy among half-submerged willows, and made an angry clatter along stony shores. The course kept turning and turning in a narrow and well-timbered valley. Now the river would approach the side, and run gliding along the chalky base of the hill, and show us a few open colza fields among the trees. Now it would skirt the garden walls of houses, where we might catch a glimpse through a doorway, and see a priest pacing in the

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checkered sunlight. Again, the foliage closed so thickly in front that there seemed to be no issue; only a thicket of willows overtopped by elms and poplars, under which the river ran flush and fleet, and where a kingfisher flew past like a piece of the blue sky. On these different manifestations the sun poured its clear and catholic looks. The shadows lay as solid on the swift surface of the stream as on the stable meadows. The light sparkled golden in the dancing poplar leaves, and brought the hills into communion with our eyes. And all the while the river never stopped running or took breath; and the reeds along the whole valley stood shivering from top to toe.

There should be some myth (but if there is, I know it not) founded on the shivering of the reeds. There are not many things in nature more striking to man's eye. It is such an eloquent pantomime of terror; and to see such a number of terrified creatures taking sanctuary in every nook along the shore is enough to infect a silly human with alarm. Perhaps they are only acold, and no wonder, standing waist deep in the stream. Or, perhaps, they have never got accustomed to the speed and fury of the river's flux, or the miracle of its continuous body. Pan once played upon their forefathers; and so, by the hands of his river, he still plays upon these later generations down all the valley of the Oise; and plays the same air, both sweet and shrill, to tell us of the beauty and the terror of the world.

The canoe was like a leaf in the current. It took it up and shook it, and carried it masterfully away, like a Centaur carrying off a nymph. To keep some command on our direction required hard and diligent plying of the paddle. The river was in such a hurry for the sea! Every drop of water ran in a panic, like so many people in a frightened crowd. But what crowd was ever so numerous or so single-minded? All the objects of sight went by at a dance measure; the eyesight raced with the racing river; the exigencies of every moment kept the pegs screwed so tight that our being quivered like a well-tuned

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instrument, and the blood shook off its lethargy, and trotted through all the highways and byways of the veins and arteries, and in and out of the heart, as if circulation were but a holiday journey and not the daily moil of threescore years and ten. The reeds might nod their heads in warning, and with tremulous gestures tell how the river was as cruel as it was strong and cold, and how death lurked in the eddy underneath the willows. But the reeds had to stand where they were; and those who stand still are always timid advisers. As for us, we could have shouted aloud. If this lively and beautiful river were, indeed, a thing of death's contrivance, the old ashen rogue had famously outwitted himself with us. I was living three to the minute. I was scoring points against him every stroke of my paddle, every turn of the stream. I have rarely had better profit of my life.

For I think we may look upon our little private war with death somewhat in this light. If a man knows he will sooner or later be robbed upon a journey, he will have a bottle of the best in every inn, and look upon all his extravagances as so much gained upon the thieves. And above all, where, instead of simply spending, he makes a profitable investment for some of his money, when it will be out of risk of loss. So every bit of brisk living, and above all when it is healthful, is just so much gained upon the wholesale filcher, death. We shall have the less in our pockets, the more in our stomachs, when he cries, Stand and deliver! A swift stream is a favorite artifice of his, and one that brings him in a comfortable thing per annum; but when he and I come to settle our accounts I shall whistle in his face for these hours upon the upper Oise.

Towards afternoon we got fairly drunken with the sunshine and the exhilaration of the pace. We could no longer contain ourselves and our content. The canoes were too small for us; we must be out and stretch ourselves on shore. And so in a green meadow we bestowed our limbs on the grass, and smoked deifying tobacco, and proclaimed the world excellent. It was

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the last good hour of the day, and I dwell upon it with extreme complacency.

On one side of the valley, high upon the chalky summit of the hill, a plowman with his team appeared and disappeared at regular intervals. At each revelation he stood still for a few seconds against the sky, for all the world (as the *Cigarette* declared) like a toy Burns who had just plowed up the Mountain Daisy. He was the only living thing within view, unless we are to count the river.

On the other side of the valley a group of red roofs and a belfry showed among the foliage. Thence some inspired bell ringer made the afternoon musical on a chime of bells. There was something very sweet and taking in the air he played, and we thought we had never heard bells speak so intelligibly or sing so melodiously as these. It must have been to some such measure that the spinners and the young maids sang, "Come away, Death," in the Shakespearean Illyria. There is so often a threatening note, something blatant and metallic, in the voice of bells, that I believe we have fully more pain than pleasure from hearing them; but these, as they sounded abroad, now high, now low, now with a plaintive cadence that caught the ear like the burden of a popular song, were always moderate and tunable, and seemed to fall in with the spirit of still, rustic places, like the noise of a waterfall or the babble of a rookery in spring. I could have asked the bell ringer for his blessing, good, sedate old man, who swung the rope so gently to the time of his meditations. I could have blessed the priest or the heritors, or whoever may be concerned with such affairs in France, who had left these sweet old bells to gladden the afternoon, and not held meetings, and made collections, and had their names repeatedly printed in the local paper, to rig up a peal of brand-new, brazen, Birmingham-hearted substitutes, who should bombard their sides to the provocation of a brand-new bell ringer, and fill the echoes of the valley with terror and riot.

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At last the bells ceased, and with their note the sun withdrew. The piece was at an end; shadow and silence possessed the valley of the Oise. We took to the paddle with glad hearts, like people who have sat out a noble performance and return to work. The river was more dangerous here; it ran swifter, the eddies were more sudden and violent. All the way down we had had our fill of difficulties. Sometimes it was a weir which could be shot, sometimes one so shallow and full of stakes that we must withdraw the boats from the water and carry them round. But the chief sort of obstacle was a consequence of the late high winds. Every two or three hundred yards a tree had fallen across the river, and usually involved more than another in its fall. Often there was free water at the end, and we could steer round the leafy promontory and hear the water sucking and bubbling among the twigs. Often, again, when the tree reached from bank to bank, there was room, by lying close, to shoot through underneath, canoe and all. Sometimes it was necessary to get out upon the trunk itself and pull the boats across; and sometimes, where the stream was too impetuous for this, there was nothing for it but to land and "carry over." This made a fine series of accidents in the day's career, and kept us aware of ourselves.

Shortly after our reëmbarkation, while I was leading by a long way, and still full of a noble, exulting spirit in honor of the sun, the swift pace, and the church bells, the river made one of its leonine pounces round a corner, and I was aware of another fallen tree within a stonecast. I had my backboard down in a trice, and aimed for a place where the trunk seemed high enough above the water, and the branches not too thick to let me slip below. When a man has just vowed eternal brotherhood with the universe he is not in a temper to take great determinations coolly, and this, which might have been a very important determination for me, had not been taken under a happy star. The tree caught me about the chest, and while I was yet struggling

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to make less of myself and get through, the river took the matter out of my hands and bereaved me of my boat. The *Arethusa* swung round broadside on, leaned over, ejected so much of me as still remained on board, and, thus disencumbered, whipped under the tree, righted, and went merrily away downstream.

I do not know how long it was before I scrambled on to the tree to which I was left clinging, but it was longer than I cared about. My thoughts were of a grave and almost somber character, but I still clung to my paddle. The stream ran away with my heels as fast as I could pull up my shoulders, and I seemed, by the weight, to have all the water of the Oise in my trousers' pockets. You can never know, till you try it, what a dead pull a river makes against a man. Death himself had me by the heels, for this was his last ambuscade, and he must now join personally in the fray. And still I held to my paddle. At last I dragged myself on to my stomach on the trunk, and lay there a breathless sop, with a mingled sense of humor and injustice. A poor figure I must have presented to Burns upon the hilltop with his team. But there was the paddle in my hand. On my tomb, if ever I have one, I mean to get these words inscribed: "He clung to his paddle."

The *Cigarette* had gone past awhile before; for, as I might have observed, if I had been a little less pleased with the universe at the moment, there was a clear way round the tree top at the farther side. He had offered his services to haul me out, but, as I was then already on my elbows, I had declined and sent him downstream after the truant *Arethusa*. The stream was too rapid for a man to mount with one canoe, let alone two, upon his hands, so I crawled along the trunk to shore, and proceeded down the meadows by the riverside. I was so cold that my heart was sore. I had now an idea of my own why the reeds so bitterly shivered. I could have given any of them a lesson. The *Cigarette* remarked, facetiously, that he thought I was "taking exercise" as I drew near, until he made out for certain that

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I was only twittering with cold. I had a rubdown with a towel, and donned a dry suit from the india-rubber bag. But I was not my own man again for the rest of the voyage. I had a queasy sense that I wore my last dry clothes upon my body. The struggle had tired me; and, perhaps, whether I knew it or not, I was a little dashed in spirit. The devouring element in the universe had leaped out against me, in this green valley quickened by a running stream. The bells were all very pretty in their way, but I had heard some of the hollow notes of Pan's music. Would the wicked river drag me down by the heels, indeed? and look so beautiful all the time? Nature's good humor was only skin deep, after all.

There was still a long way to go by the winding course of the stream, and darkness had fallen, and a late bell was ringing in Origny Sainte-Benoîte when we arrived.

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ORIGNY SAINTE-BENOÎTE

A BY-DAY

The next day was Sunday, and the church bells had little rest; indeed, I do not think I remember anywhere else so great a choice of services as were here offered to the devout. And while the bells made merry in the sunshine, all the world with his dog was out shooting among the beets and colza.

In the morning a hawker and his wife went down the street at a footpace, singing to a very slow, lamentable music, *O France, mes amours.* It brought everybody to the door; and when our landlady called in the man to buy the words, he had not a copy of them left. She was not the first nor the second who had been taken with the song. There is something very pathetic in the love of the French people, since the war, for dismal patriotic music making. I have watched a forester from Alsace while some one was singing *Les malheurs de la France,* at a baptismal party in the neighborhood of Fontainebleau. He arose from the table and took his son aside, close by where I was standing. "Listen, listen," he said, bearing on the boy's shoulder, "and remember this, my son." A little after he went out into the garden suddenly, and I could hear him sobbing in the darkness.

The humiliation of their arms and the loss of Alsace and Lorraine made a sore pull on the endurance of this sensitive people; and their hearts are still hot, not so much against Germany as against the Empire. In what other country will you find a patriotic ditty bring all the world into the street? But affliction heightens love; and we shall never know we are Englishmen until we have lost India. Independent America is still the cross

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of my existence; I cannot think of Farmer George without abhorrence; and I never feel more warmly to my own land than when I see the stars and stripes, and remember what our empire might have been.

The hawker's little book, which I purchased, was a curious mixture. Side by side with the flippant, rowdy nonsense of the Paris music halls there were many pastoral pieces, not without a touch of poetry, I thought, and instinct with the brave independence of the poorer class in France. There you might read how the woodcutter gloried in his ax, and the gardener scorned to be ashamed of his spade. It was not very well written, this poetry of labor, but the pluck of the sentiment redeemed what was weak or wordy in the expression. The martial and the patriotic pieces, on the other hand, were tearful, womanish productions one and all. The poet had passed under the Caudine Forks; he sang for an army visiting the tomb of its old renown, with arms reversed; and sang not of victory, but of death. There was a number in the hawker's collection called *Conscrits Français*, which may rank among the most dissuasive war lyrics on record. It would not be possible to fight at all in such a spirit. The bravest conscript would turn pale if such a ditty were struck up beside him on the morning of battle; and whole regiments would pile their arms to its tune.

If Fletcher of Saltoun is in the right about the influence of national songs, you would say France was come to a poor pass. But the thing will work its own cure, and a sound-hearted and courageous people weary at length of sniveling over their disasters. Already Paul Déroulède has written some manly military verses. There is not much of the trumpet note in them, perhaps, to stir a man's heart in his bosom; they lack the lyrical elation, and move slowly; but they are written in a grave, honorable, stoical spirit, which should carry soldiers far in a good cause. One feels as if one would like to trust Déroulède with something. It will be happy if he can so far inoculate his fellow

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countrymen that they may be trusted with their own future. And, in the meantime, here is an antidote to "French Conscripts" and much other doleful versification.

We had left the boats overnight in the custody of one whom we shall call Carnival. I did not properly catch his name, and perhaps that was not unfortunate for him, as I am not in a position to hand him down with honor to posterity. To this person's premises we strolled in the course of the day, and found quite a little deputation inspecting the canoes. There was a stout gentleman with a knowledge of the river, which he seemed eager to impart. There was a very elegant young gentleman in a black coat, with a smattering of English, who led the talk at once to the Oxford and Cambridge boat race. And then there were three handsome girls from fifteen to twenty; and an old gentleman in a blouse, with no teeth to speak of, and a strong country accent. Quite the pick of Origny, I should suppose.

The *Cigarette* had some mysteries to perform with his rigging in the coach house; so I was left to do the parade single-handed. I found myself very much of a hero whether I would or not. The girls were full of little shudderings over the dangers of our journey. And I thought it would be ungallant not to take my cue from the ladies. My mishap of yesterday, told in an offhand way, produced a deep sensation. It was Othello over again, with no less than three Desdemonas and a sprinkling of sympathetic senators in the background. Never were the canoes more flattered, or flattered more adroitly.

"It is like a violin," cried one of the girls in an ecstasy.

"I thank you for the word, mademoiselle," said I. "All the more since there are people who call out to me that it is like a coffin."

"Oh! but it is really like a violin. It is finished like a violin," she went on.

"And polished like a violin," added a senator.

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" One has only to stretch the cords," concluded another, " and then tum-tumty-tum"; he imitated the result with spirit.

Was not this a graceful little ovation? Where this people finds the secret of its pretty speeches I cannot imagine, unless the secret should be no other than a sincere desire to please. But then no disgrace is attached in France to saying a thing neatly; whereas in England, to talk like a book is to give in one's resignation to society.

The old gentleman in the blouse stole into the coach house, and somewhat irrelevantly informed the *Cigarette* that he was the father of the three girls and four more; quite an exploit for a Frenchman.

" You are very fortunate," answered the *Cigarette* politely.

And the old gentleman, having apparently gained his point, stole away again.

We all got very friendly together. The girls proposed to start with us on the morrow, if you please. And, jesting apart, every one was anxious to know the hour of our departure. Now, when you are going to crawl into your canoe from a bad launch, a crowd, however friendly, is undesirable, and so we told them not before twelve, and mentally determined to be off by ten at latest.

Towards evening we went abroad again to post some letters. It was cool and pleasant; the long village was quite empty, except for one or two urchins who followed us as they might have followed a menagerie; the hills and the tree tops looked in from all sides through the clear air, and the bells were chiming for yet another service.

Suddenly we sighted the three girls, standing, with a fourth sister, in front of a shop on the wide selvage of the roadway. We had been very merry with them a little while ago, to be sure. But what was the etiquette of Origny? Had it been a country road, of course we should have spoken to them; but here, under the eyes of all the gossips, ought we to do even as much as bow? I consulted the *Cigarette*.

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"Look," said he.

I looked. There were the four girls on the same spot; but now four backs were turned to us, very upright and conscious. Corporal Modesty had given the word of command, and the well-disciplined picket had gone right-about-face like a single person. They maintained this formation all the while we were in sight; but we heard them tittering among themselves, and the girl whom we had not met laughed with open mouth, and even looked over her shoulder at the enemy. I wonder was it altogether modesty after all, or in part a sort of country provocation?

As we were returning to the inn we beheld something floating in the ample field of golden evening sky, above the chalk cliffs and the trees that grow along their summit. It was too high up, too large, and too steady for a kite; and, as it was dark, it could not be a star. For, although a star were as black as ink and as rugged as a walnut, so amply does the sun bathe heaven with radiance that it would sparkle like a point of light for us. The village was dotted with people with their heads in air; and the children were in a bustle all along the street and far up the straight road that climbs the hill, where we could still see them running in loose knots. It was a balloon, we learned, which had left St. Quentin at half past five that evening. Mighty composedly the majority of the grown people took it. But we were English, and were soon running up the hill with the best. Being travelers ourselves in a small way, we would fain have seen these other travelers alight.

The spectacle was over by the time we gained the top of the hill. All the gold had withered out of the sky, and the balloon had disappeared. Whither? I ask myself; caught up into the seventh heaven? or come safely to land somewhere in that blue, uneven distance, into which the roadway dipped and melted before our eyes? Probably the aëronauts were already warming themselves at a farm chimney, for they say it is cold in these

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unhomely regions of the air. The night fell swiftly. Roadside trees and disappointed sight-seers, returning through the meadows, stood out in black against a margin of low, red sunset. It was cheerfuller to face the other way, and so down the hill we went, with a full moon, the color of a melon, swinging high above the wooded valley, and the white cliffs behind us faintly reddened by the fire of the chalk kilns.

The lamps were lighted, and the salads were being made in Origny Sainte-Benoîte by the river.

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ORIGNY SAINTE-BENOÎTE

THE COMPANY AT TABLE

Although we came late for dinner, the company at table treated us to sparkling wine. "That is how we are in France," said one. "Those who sit down with us are our friends." And the rest applauded.

They were three altogether, and an odd trio to pass the Sunday with.

Two of them were guests like ourselves, both men of the north. One ruddy, and of a full habit of body, with copious black hair and beard, the intrepid hunter of France, who thought nothing so small, not even a lark or a minnow, but he might vindicate his prowess by its capture. For such a great, healthy man, his hair flourishing like Samson's, his arteries running buckets of red blood, to boast of these infinitesimal exploits, produced a feeling of disproportion in the world, as when a steam hammer is set to cracking nuts. The other was a quiet, subdued person, blond, and lymphatic, and sad, with something the look of a Dane: "*Tristes têtes de Danois!*" as Gaston Lafenestre used to say.

I must not let that name go by without a word for the best of all good fellows, now gone down into the dust. We shall never again see Gaston in his forest costume, — he was Gaston with all the world, in affection, not in disrespect, — nor hear him wake the echoes of Fontainebleau with the woodland horn. Never again shall his kind smile put peace among all races of artistic men, and make the Englishman at home in France. Nevermore shall the sheep, who were not more innocent at heart than he, sit all unconsciously for his industrious pencil. He died too

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early, at the very moment when he was beginning to put forth fresh sprouts and blossom into something worthy of himself; and yet none who knew him will think he lived in vain. I never knew a man so little, for whom yet I had so much affection; and I find it a good test of others, how much they had learned to understand and value him. His was, indeed, a good influence in life while he was still among us; he had a fresh laugh; it did you good to see him; and, however sad he may have been at heart, he always bore a bold and cheerful countenance and took fortune's worst as it were the showers of spring. But now his mother sits alone by the side of Fontainebleau woods, where he gathered mushrooms in his hardy and penurious youth.

Many of his pictures found their way across the Channel; besides those which were stolen, when a dastardly Yankee left him alone in London with two English pence, and, perhaps, twice as many words of English. If any one who reads these lines should have a scene of sheep, in the manner of Jacques, with this fine creature's signature, let him tell himself that one of the kindest and bravest of men has lent a hand to decorate his lodging. There may be better pictures in the National Gallery; but not a painter among the generations had a better heart. Precious in the sight of the Lord of humanity, the Psalms tell us, is the death of his saints. It had need to be precious; for it is very costly, when, by a stroke, a mother is left desolate, and the peacemaker and *peace looker* of a whole society is laid in the ground with Cæsar and the Twelve Apostles.

There is something lacking among the oaks of Fontainebleau; and when the dessert comes in at Barbizon, people look to the door for a figure that is gone.

The third of our companions at Origny was no less a person than the landlady's husband; not properly the landlord, since he worked himself in a factory during the day, and came to his own house at evening as a guest; a man worn to skin and bone by perpetual excitement, with baldish head, sharp features, and

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swift, shining eyes. On Saturday, describing some paltry adventure at a duck hunt, he broke a plate into a score of fragments. Whenever he made a remark he would look all round the table with his chin raised and a spark of green light in either eye, seeking approval. His wife appeared now and again in the doorway of the room, where she was superintending dinner, with a "Henri, you forget yourself," or a "Henri, you can surely talk without making such a noise." Indeed, that was what the honest fellow could not do. On the most trifling matter his eyes kindled, his fist visited the table, and his voice rolled abroad in changeful thunder. I never saw such a petard of a man; I think the devil was in him. He had two favorite expressions, "It is logical," or illogical, as the case might be; and this other thrown out with a certain bravado, as a man might unfurl a banner, at the beginning of many a long and sonorous story: "I am a proletarian, you see." Indeed, we saw it very well. God forbid that ever I should find him handling a gun in Paris streets. That will not be a good moment for the general public.

I thought his two phrases very much represented the good and evil of his class, and, to some extent, of his country. It is a strong thing to say what one is, and not be ashamed of it; even although it be in doubtful taste to repeat the statement too often in one evening. I should not admire it in a duke, of course; but as times go the trait is honorable in a workman. On the other hand, it is not at all a strong thing to put one's reliance upon logic; and our own logic particularly, for it is generally wrong. We never know where we are to end if once we begin following words or doctors. There is an upright stock in a man's own heart that is trustier than any syllogism; and the eyes, and the sympathies, and appetites know a thing or two that have never yet been stated in controversy. Reasons are as plentiful as blackberries; and, like fisticuffs, they serve impartially with all sides. Doctrines do not stand or fall by their proofs and are only logical in so far as they are cleverly put. An able

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controversialist no more than an able general demonstrates the justice of his cause. But France is all gone wandering after one or two big words; it will take some time before they can be satisfied that they are no more than words, however big; and, when once that is done, they will perhaps find logic less diverting.

The conversation opened with details of the day's shooting. When all the sportsmen of a village shoot over the village territory *pro indiviso*, it is plain that many questions of etiquette and priority must arise.

"Here now," cried the landlord, brandishing a plate, "here is a field of beetroot. Well. Here am I, then. I advance, do I not? *Eh bien! sacristi*"; and the statement, waxing louder, rolls off into a reverberation of oaths, the speaker glaring about for sympathy, and everybody nodding his head to him in the name of peace.

The ruddy Northman told some tales of his own prowess in keeping order: notably one of a Marquis.

"Marquis," I said, "if you take another step I fire upon you. You have committed a dirtiness, Marquis."

Whereupon, it appeared, the Marquis touched his cap and withdrew.

The landlord applauded noisily. "It was well done," he said. "He did all that he could. He admitted he was wrong." And then oath upon oath. He was no marquis-lover, either, but he had a sense of justice in him, this proletarian host of ours.

From the matter of hunting, the talk veered into a general comparison of Paris and the country. The proletarian beat the table like a drum in praise of Paris. "What is Paris? Paris is the cream of France. There are no Parisians; it is you, and I, and everybody who are Parisians. A man has eighty chances per cent to get on in the world in Paris." And he drew a vivid sketch of the workman in a den no bigger than a dog hutch, making articles that were to go all over the world. "*Eh bien, quoi, c'est magnifique, ça!*" cried he.

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The sad Northman interfered in praise of a peasant's life; he thought Paris bad for men and women. "Centralization," said he —

But the landlord was at his throat in a moment. It was all logical, he showed him, and all magnificent. "What a spectacle! What a glance for an eye!" And the dishes reeled upon the table under a cannonade of blows.

Seeking to make peace, I threw in a word in praise of the liberty of opinion in France. I could hardly have shot more amiss. There was an instant silence and a great wagging of significant heads. They did not fancy the subject, it was plain, but they gave me to understand that the sad Northman was a martyr on account of his views. "Ask him a bit," said they. "Just ask him."

"Yes, sir," said he in his quiet way, answering me, although I had not spoken, "I am afraid there is less liberty of opinion in France than you may imagine." And with that he dropped his eyes and seemed to consider the subject at an end.

Our curiosity was mightily excited at this. How, or why, or when was this lymphatic bagman martyred? We concluded at once it was on some religious question, and brushed up our memories of the Inquisition, which were principally drawn from Poe's horrid story, and the sermon in "Tristram Shandy," I believe.

On the morrow we had an opportunity of going further into the question; for when we rose very early to avoid a sympathizing deputation at our departure, we found the hero up before us. He was breaking his fast on white wine and raw onions, in order to keep up the character of martyr, I conclude. We had a long conversation, and made out what we wanted in spite of his reserve. But here was a truly curious circumstance. It seems possible for two Scotchmen and a Frenchman to discuss during a long half hour and each nationality have a different idea in view throughout. It was not till the very end that we discovered

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his heresy had been political, or that he suspected our mistake. The terms and spirit in which he spoke of his political beliefs were, in our eyes, suited to religious beliefs. And *vice versa*.

Nothing could be more characteristic of the two countries. Politics are the religion of France, as Nanty Ewart would have said, "A d——d bad religion," while we, at home, keep most of our bitterness for all differences about a hymn book or a Hebrew word which, perhaps, neither of the parties can translate. And perhaps the misconception is typical of many others that may never be cleared up; not only between people of different race, but between those of different sex.

As for our friend's martyrdom, he was a Communist, or perhaps only a Communard, which is a very different thing, and had lost one or more situations in consequence. I think he had also been rejected in marriage; but perhaps he had a sentimental way of considering business which deceived me. He was a mild, gentle creature, anyway, and I hope he has got a better situation and married a more suitable wife since then.

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DOWN THE OISE

TO MOY

Carnival notoriously cheated us at first. Finding us easy in our ways, he regretted having let us off so cheaply, and, taking me aside, told me a cock-and-bull story, with the moral of another five francs for the narrator. The thing was palpably absurd; but I paid up, and at once dropped all friendliness of manner and kept him in his place as an inferior, with freezing British dignity. He saw in a moment that he had gone too far and killed a willing horse; his face fell; I am sure he would have refunded if he could only have thought of a decent pretext. He wished me to drink with him, but I would none of his drinks. He grew pathetically tender in his professions, but I walked beside him in silence or answered him in stately courtesies, and, when we got to the landing place, passed the word in English slang to the *Cigarette*.

In spite of the false scent we had thrown out the day before there must have been fifty people about the bridge. We were as pleasant as we could be with all but Carnival. We said good-by, shaking hands with the old gentleman who knew the river and the young gentleman who had a smattering of English, but never a word for Carnival. Poor Carnival, here was a humiliation. He who had been so much identified with the canoes, who had given orders in our name, who had shown off the boats and even the boatmen like a private exhibition of his own, to be now so publicly shamed by the lions of his caravan! I never saw anybody look more crestfallen than he. He hung in the background, coming timidly forward ever and again as he thought he saw some symptom of a relenting humor, and falling

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hurriedly back when he encountered a cold stare. Let us hope it will be a lesson to him.

I would not have mentioned Carnival's peccadillo had not the thing been so uncommon in France. This, for instance, was the only case of dishonesty or even sharp practice in our whole voyage. We talk very much about our honesty in England. It is a good rule to be on your guard wherever you hear great professions about a very little piece of virtue. If the English could only hear how they are spoken of abroad, they might confine themselves for a while to remedying the fact, and perhaps even when that was done, give us fewer of their airs.

The young ladies, the graces of Origny, were not present at our start; but when we got round to the second bridge, behold, it was black with sight-seers! We were loudly cheered, and for a good way below young lads and lasses ran along the bank, still cheering. What with current and paddling, we were flashing along like swallows. It was no joke to keep up with us upon the woody shore. But the girls picked up their skirts, as if they were sure they had good ankles, and followed until their breath was out. The last to weary were the three graces and a couple of companions; and just as they, too, had had enough, the foremost of the three leaped upon a tree stump and kissed her hand to the canoeists. Not Diana herself, although this was more of a Venus, after all, could have done a graceful thing more gracefully. "Come back again!" she cried; and all the others echoed her; and the hills about Origny repeated the words, "Come back." But the river had us round an angle in a twinkling, and we were alone with the green trees and running water.

Come back? There is no coming back, young ladies, on the impetuous stream of life.

> The merchant bows unto the seaman's star,
> The plowman from the sun his season takes.

And we must all set our pocket watches by the clock of fate. There is a headlong, forthright tide, that bears away man with

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his fancies like straw, and runs fast in time and space. It is full of curves like this, your winding river of the Oise; and lingers and returns in pleasant pastorals; and yet, rightly thought upon, never returns at all. For though it should revisit the same acre of meadow in the same hour, it will have made an ample sweep betweenwhiles; many little streams will have fallen in; many exhalations risen towards the sun; and even although it were the same acre, it will not be the same river Oise. And thus, O graces of Origny, although the wandering fortune of my life should carry me back again to where you await death's whistle by the river, that will not be the old I who walks the street; and those wives and mothers, say, will those be you?

There was never any mistake about the Oise, as a matter of fact. In these upper reaches it was still in a prodigious hurry for the sea. It ran so fast and merrily, through all the windings of its channel, that I strained my thumb fighting with the rapids, and had to paddle all the rest of the way with one hand turned up. Sometimes it had to serve mills; and being still a little river, ran very dry and shallow in the meanwhile. We had to put our legs out of the boat, and shove ourselves off the sand of the bottom with our feet. And still it went on its way singing among the poplars, and making a green valley in the world. After a good woman, and a good book, and tobacco, there is nothing so agreeable on earth as a river. I forgave it its attempt on my life; which was, after all, one part owing to the unruly winds of heaven that had blown down the tree, one part to my own mismanagement, and only a third part to the river itself, and that not out of malice, but from its great preoccupation over its own business of getting to the sea. A difficult business, too; for the detours it had to make are not to be counted. The geographers seem to have given up the attempt; for I found no map represent the infinite contortion of its course. A fact will say more than any of them. After we had been some hours,

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three, if I mistake not, flitting by the trees at this smooth, break-neck gallop, when we came upon a hamlet and asked where we were, we had got no further than four kilometers (say two miles and a half) from Origny. If it were not for the honor of the thing (in the Scotch saying), we might almost as well have been standing still.

We lunched on a meadow inside a parallelogram of poplars. The leaves danced and prattled in the wind all round about us. The river hurried on meanwhile, and seemed to chide at our delay. Little we cared. The river knew where it was going; not so we; the less our hurry, where we found good quarters and a pleasant theater for a pipe. At that hour stockbrokers were shouting in Paris Bourse for two or three per cent; but we minded them as little as the sliding stream, and sacrificed a hecatomb of minutes to the gods of tobacco and digestion. Hurry is the resource of the faithless. Where a man can trust his own heart, and those of his friends, to-morrow is as good as to-day. And if he die in the meanwhile, why, then, there he dies, and the question is solved.

We had to take to the canal in the course of the afternoon; because where it crossed the river there was, not a bridge, but a siphon. If it had not been for an excited fellow on the bank we should have paddled right into the siphon, and thenceforward not paddled any more. We met a man, a gentleman, on the towpath, who was much interested in our cruise. And I was witness to a strange seizure of lying suffered by the *Cigarette;* who, because his knife came from Norway, narrated all sorts of adventures in that country, where he has never been. He was quite feverish at the end, and pleaded demoniacal possession.

Moy (pronounce Moÿ) was a pleasant little village, gathered round a château in a moat. The air was perfumed with hemp from neighboring fields. At the Golden Sheep we found excellent entertainment. German shells from the siege of La Fère,

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Nürnberg figures, goldfish in a bowl, and all manner of knick-knacks, embellished the public room. The landlady was a stout, plain, shortsighted, motherly body, with something not far short of a genius for cookery. She had a guess of her excellence herself. After every dish was sent in, she would come and look on at the dinner for a while, with puckered, blinking eyes. "*C'est bon, n'est-ce pas?*" she would say; and, when she had received a proper answer, she disappeared into the kitchen. That common French dish, partridge and cabbages, became a new thing in my eyes at the Golden Sheep; and many subsequent dinners have bitterly disappointed me in consequence. Sweet was our rest in the Golden Sheep at Moy.

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LA FÈRE OF CURSED MEMORY

We lingered in Moy a good part of the day, for we were fond of being philosophical, and scorned long journeys and early starts on principle. The place, moreover, invited to repose. People in elaborate shooting costumes sallied from the château with guns and game bags; and this was a pleasure in itself, to remain behind while these elegant pleasure seekers took the first of the morning. In this way all the world may be an aristocrat, and play the duke among marquises, and the reigning monarch among dukes, if he will only outvie them in tranquillity. An imperturbable demeanor comes from perfect patience. Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

We made a very short day of it to La Fère; but the dusk was falling and a small rain had begun before we stowed the boats. La Fère is a fortified town in a plain, and has two belts of rampart. Between the first and the second extends a region of waste land and cultivated patches. Here and there along the wayside were posters forbidding trespass in the name of military engineering. At last a second gateway admitted us to the town itself. Lighted windows looked gladsome, whiffs of comfortable cookery came abroad upon the air. The town was full of the military reserve, out for the French autumn maneuvers, and the reservists walked speedily and wore their formidable greatcoats. It was a fine night to be within doors over dinner, and hear the rain upon the windows.

The *Cigarette* and I could not sufficiently congratulate each other on the prospect, for we had been told there was a capital

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inn at La Fère. Such a dinner as we were going to eat! such beds as we were to sleep in! and all the while the rain raining on houseless folk over all the poplared countryside. It made our mouths water. The inn bore the name of some woodland animal, stag, or hart, or hind, I forget which. But I shall never forget how spacious and how eminently habitable it looked as we drew near. The carriage entry was lighted up, not by intention, but from the mere superfluity of fire and candle in the house. A rattle of many dishes came to our ears; we sighted a great field of tablecloth; the kitchen glowed like a forge and smelt like a garden of things to eat.

Into this, the inmost shrine and physiological heart of a hostelry, with all its furnaces in action and all its dressers charged with viands, you are now to suppose us making our triumphal entry, a pair of damp rag-and-bone men, each with a limp india-rubber bag upon his arm. I do not believe I have a sound view of that kitchen; I saw it through a sort of glory, but it seemed to me crowded with the snowy caps of cookmen, who all turned round with their saucepans and looked at us with surprise. There was no doubt about the landlady, however; there she was, heading her army, a flushed, angry woman, full of affairs. Her I asked politely — too politely, thinks the *Cigarette* — if we could have beds, she surveying us coldly from head to foot.

"You will find beds in the suburb," she remarked. "We are too busy for the like of you."

If we could make an entrance, change our clothes, and order a bottle of wine, I felt sure we could put things right; so said I, "If we cannot sleep, we may at least dine," — and was for depositing my bag.

What a terrible convulsion of nature was that which followed in the landlady's face! She made a run at us and stamped her foot.

"Out with you, — out of the door!" she screeched. "*Sortez! sortez! sortez par la porte!*"

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I do not know how it happened, but next moment we were out in the rain and darkness, and I was cursing before the carriage entry like a disappointed mendicant. Where were the boating men of Belgium? where the judge and his good wines? and where the graces of Origny? Black, black was the night after the firelit kitchen, but what was that to the blackness in our heart? This was not the first time that I have been refused a lodging. Often and often have I planned what I should do if such a misadventure happened to me again. And nothing is easier to plan. But to put in execution, with the heart boiling at the indignity? Try it; try it only once, and tell me what you did.

It is all very fine to talk about tramps and morality. Six hours of police surveillance (such as I have had) or one brutal rejection from an inn door change your views upon the subject like a course of lectures. As long as you keep in the upper regions, with all the world bowing to you as you go, social arrangements have a very handsome air; but once get under the wheels and you wish society were at the devil. I will give most respectable men a fortnight of such a life, and then I will offer them twopence for what remains of their morality.

For my part, when I was turned out of the Stag, or the Hind, or whatever it was, I would have set the temple of Diana on fire if it had been handy. There was no crime complete enough to express my disapproval of human institutions. As for the *Cigarette*, I never knew a man so altered. "We have been taken for peddlers again," said he. "Good God, what it must be to be a peddler in reality!" He particularized a complaint for every joint in the landlady's body. Timon was a philanthropist alongside of him. And then, when he was at the top of his maledictory bent, he would suddenly break away and begin whimperingly to commiserate the poor. "I hope to God," he said, — and I trust the prayer was answered, — "that I shall never be uncivil to a peddler." Was this the imperturbable

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Cigarette? This, this was he. Oh, change beyond report, thought, or belief!

Meantime the heaven wept upon our heads; and the windows grew brighter as the night increased in darkness. We trudged in and out of La Fère streets; we saw shops, and private houses where people were copiously dining; we saw stables where carters' nags had plenty of fodder and clean straw; we saw no end of reservists, who were very sorry for themselves this wet night, I doubt not, and yearned for their country homes; but had they not each man his place in La Fère barracks? And we, what had we?

There seemed to be no other inn in the whole town. People gave us directions, which we followed as best we could, generally with the effect of bringing us out again upon the scene of our disgrace. We were very sad people indeed, by the time we had gone all over La Fère; and the *Cigarette* had already made up his mind to lie under a poplar and sup off a loaf of bread. But right at the other end, the house next the towngate was full of light and bustle. "*Bazin, aubergiste, loge à pied,*" was the sign. "*À la Croix de Malte.*" There were we received.

The room was full of noisy reservists drinking and smoking; and we were very glad indeed when the drums and bugles began to go about the streets, and one and all had to snatch shakoes and be off for the barracks.

Bazin was a tall man, running to fat; soft-spoken, with a delicate, gentle face. We asked him to share our wine; but he excused himself, having pledged reservists all day long. This was a very different type of the workman-innkeeper from the bawling, disputatious fellow at Origny. He also loved Paris, where he had worked as a decorative painter in his youth. There were such opportunities for self-instruction there, he said. And if any one has read Zola's description of the workman's marriage party visiting the Louvre they would do well to have

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heard Bazin by way of antidote. He had delighted in the museums in his youth. "One sees there little miracles of work," he said; "that is what makes a good workman; it kindles a spark." We asked him how he managed in La Fère. "I am married," he said, "and I have my pretty children. But frankly, it is no life at all. From morning to night I pledge a pack of good-enough fellows who know nothing."

It faired as the night went on, and the moon came out of the clouds. We sat in front of the door, talking softly with Bazin. At the guardhouse opposite the guard was being forever turned out, as trains of field artillery kept clanking in out of the night or patrols of horsemen trotted by in their cloaks. Madame Bazin came out after a while; she was tired with her day's work, I suppose; and she nestled up to her husband and laid her head upon his breast. He had his arm about her and kept gently patting her on the shoulder. I think Bazin was right, and he was really married. Of how few people can the same be said!

Little did the Bazins know how much they served us. We were charged for candles, for food and drink, and for the beds we slept in. But there was nothing in the bill for the husband's pleasant talk; nor for the pretty spectacle of their married life. And there was yet another item uncharged. For these people's politeness really set us up again in our own esteem. We had a thirst for consideration; the sense of insult was still hot in our spirits; and civil usage seemed to restore us to our position in the world.

How little we pay our way in life! Although we have our purses continually in our hand, the better part of service goes still unrewarded. But I like to fancy that a grateful spirit gives as good as it gets. Perhaps the Bazins knew how much I liked them? perhaps they, also, were healed of some slights by the thanks that I gave them in my manner?

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DOWN THE OISE

THROUGH THE GOLDEN VALLEY

Below La Fère the river runs through a piece of open pastoral country; green, opulent, loved by breeders; called the Golden Valley. In wide sweeps, and with a swift and equable gallop, the ceaseless stream of water visits and makes green the fields. Kine, and horses, and little humorous donkeys browse together in the meadows, and come down in troops to the riverside to drink. They make a strange feature in the landscape; above all when startled, and you see them galloping to and fro, with their incongruous forms and faces. It gives a feeling as of great, unfenced pampas, and the herds of wandering nations. There were hills in the distance upon either hand; and on one side, the river sometimes bordered on the wooded spurs of Coucy and St. Gobain.

The artillery were practicing at La Fère; and soon the cannon of heaven joined in that loud play. Two continents of cloud met and exchanged salvos overhead; while all round the horizon we could see sunshine and clear air upon the hills. What with the guns and the thunder, the herds were all frightened in the Golden Valley. We could see them tossing their heads, and running to and fro in timorous indecision; and when they had made up their minds, and the donkey followed the horse, and the cow was after the donkey, we could hear their hoofs thundering abroad over the meadows. It had a martial sound, like cavalry charges. And altogether, as far as the ears are concerned, we had a very rousing battle piece performed for our amusement.

At last, the guns and the thunder dropped off; the sun shone on the wet meadows; the air was scented with the breath of

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rejoicing trees and grass; and the river kept unweariedly carrying us on at its best pace. There was a manufacturing district about Chauny; and after that the banks grew so high that they hid the adjacent country, and we could see nothing but clay sides, and one willow after another. Only here and there we passed by a village or a ferry, and some wondering child upon the bank would stare after us until we turned the corner. I dare say we continued to paddle in that child's dreams for many a night after.

Sun and shower alternated like day and night, making the hours longer by their variety. When the showers were heavy I could feel each drop striking through my jersey to my warm skin; and the accumulation of small shocks put me nearly beside myself. I decided I should buy a mackintosh at Noyon. It is nothing to get wet; but the misery of these individual pricks of cold all over my body at the same instant of time made me flail the water with my paddle like a madman. The *Cigarette* was greatly amused by these ebullitions. It gave him something else to look at besides clay banks and willows.

All the time the river stole away like a thief in straight places, or swung round corners with an eddy; the willows nodded and were undermined all day long; the clay banks tumbled in; the Oise, which had been so many centuries making the Golden Valley, seemed to have changed its fancy and be bent upon undoing its performance. What a number of things a river does by simply following Gravity in the innocence of its heart!

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NOYON CATHEDRAL

Noyon stands about a mile from the river, in a little plain surrounded by wooded hills, and entirely covers an eminence with its tile roofs, surmounted by a long, straight-backed cathedral with two stiff towers. As we got into the town, the tile roofs seemed to tumble uphill one upon another, in the oddest disorder; but for all their scrambling they did not attain above the knees of the cathedral, which stood, upright and solemn, over all. As the streets drew near to this presiding genius, through the market place under the Hôtel de Ville, they grew emptier and more composed. Blank walls and shuttered windows were turned to the great edifice, and grass grew on the white causeway. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Hôtel du Nord, nevertheless, lights its secular tapers within a stonecast of the church; and we had the superb east end before our eyes all morning from the window of our bedroom. I have seldom looked on the east end of a church with more complete sympathy. As it flanges out in three wide terraces, and settles down broadly on the earth, it looks like the poop of some great old battleship. Hollow-backed buttresses carry vases, which figure for the stern lanterns. There is a roll in the ground, and the towers just appear above the pitch of the roof, as though the good ship were bowing lazily over an Atlantic swell. At any moment it might be a hundred feet away from you, climbing the next billow. At any moment a window might open, and some old admiral thrust forth a cocked hat and proceed to take an observation. The old admirals sail the sea no longer; the old ships of battle are all broken up, and live only in pictures; but this, that was a church

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before ever they were thought upon, is still a church, and makes as brave an appearance by the Oise. The cathedral and the river are probably the two oldest things for miles around; and certainly they have both a grand old age.

The Sacristan took us to the top of one of the towers, and showed us the five bells hanging in their loft. From above the town was a tessellated pavement of roofs and gardens; the old line of rampart was plainly traceable; and the Sacristan pointed out to us, far across the plain, in a bit of gleaming sky between two clouds, the towers of Château Coucy.

I find I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral: a thing as single and specious as a statue to the first glance, and yet, on examination, as lively and interesting as a forest in detail. The height of spires cannot be taken by trigonometry; they measure absurdly short, but how tall they are to the admiring eye! And where we have so many elegant proportions, growing one out of the other, and all together into one, it seems as if proportion transcended itself and became something different and more imposing. I could never fathom how a man dares to lift up his voice to preach in a cathedral. What is he to say that will not be an anticlimax? For though I have heard a considerable variety of sermons, I never yet heard one that was so expressive as a cathedral. 'T is the best preacher itself, and preaches day and night; not only telling you of man's art and aspirations in the past, but convicting your own soul of ardent sympathies; or rather, like all good preachers, it sets you preaching to yourself, — and every man is his own doctor of divinity in the last resort.

As I sat outside of the hotel in the course of the afternoon, the sweet, groaning thunder of the organ floated out of the church like a summons. I was not averse, liking the theater so well, to sit out an act or two of the play, but I could never rightly make out the nature of the service I beheld. Four or

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five priests and as many choristers were singing *Miserere* before the high altar when I went in. There was no congregation but a few old women on chairs and old men kneeling on the pavement. After a while a long train of young girls, walking two and two, each with a lighted taper in her hand, and all dressed in black with a white veil, came from behind the altar and began to descend the nave; the four first carrying a Virgin and Child upon a table. The priests and choristers arose from their knees and followed after, singing "Ave Mary" as they went. In this order they made the circuit of the cathedral, passing twice before me where I leaned against a pillar. The priest who seemed of most consequence was a strange, down-looking old man. He kept mumbling prayers with his lips; but, as he looked upon me darkling, it did not seem as if prayer were uppermost in his heart. Two others, who bore the burden of the chant, were stout, brutal, military-looking men of forty, with bold, overfed eyes; they sang with some lustiness, and trolled forth "Ave Mary" like a garrison catch. The little girls were timid and grave. As they footed slowly up the aisle, each one took a moment's glance at the Englishman; and the big nun who played marshal fairly stared him out of countenance. As for the choristers, from first to last they misbehaved as only boys can misbehave, and cruelly marred the performance with their antics.

I understood a great deal of the spirit of what went on. Indeed, it would be difficult not to understand the *Miserere*, which I take to be the composition of an atheist. If it ever be a good thing to take such despondency to heart, the *Miserere* is the right music and a cathedral a fit scene. So far I am at one with the Catholics, — an odd name for them, after all! But why, in God's name, these holiday choristers? why these priests who steal wandering looks about the congregation while they feign to be at prayer? why this fat nun, who rudely arranges her procession and shakes delinquent virgins by the elbow? why this spitting

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and snuffing, and forgetting of keys, and the thousand and one little misadventures that disturb a frame of mind, laboriously edified with chants and organings? In any playhouse reverend fathers may see what can be done with a little art, and how, to move high sentiments, it is necessary to drill the supernumeraries and have every stool in its proper place.

One other circumstance distressed me. I could bear a *Miserere* myself, having had a good deal of open-air exercise of late; but I wished the old people somewhere else. It was neither the right sort of music nor the right sort of divinity for men and women who have come through most accidents by this time, and probably have an opinion of their own upon the tragic element in life. A person up in years can generally do his own *Miserere* for himself; although I notice that such an one often prefers *Jubilate Deo* for his ordinary singing. On the whole, the most religious exercise for the aged is probably to recall their own experience; so many friends dead, so many hopes disappointed, so many slips and stumbles, and withal so many bright days and smiling providences; there is surely the matter of a very eloquent sermon in all this.

On the whole I was greatly solemnized. In the little pictorial map of our whole Inland Voyage, which my fancy still preserves, and sometimes unrolls for the amusement of odd moments, Noyon cathedral figures on a most preposterous scale, and must be nearly as large as the department. I can still see the faces of the priests as if they were at my elbow, and hear *Ave Maria, ora pro nobis* sounding through the church. All Noyon is blotted out for me by these superior memories; and I do not care to say more about the place. It was but a stack of brown roofs at the best, where I believe people live very reputably in a quiet way; but the shadow of the church falls upon it when the sun is low, and the five bells are heard in all quarters, telling that the organ has begun. If ever I join the church of Rome I shall stipulate to be Bishop of Noyon on the Oise.

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DOWN THE OISE

TO COMPIÈGNE

The most patient people grow weary at last with being continually wetted with rain; except, of course, in the Scotch Highlands, where there are not enough fine intervals to point the difference. That was like to be our case the day we left Noyon. I remember nothing of the voyage; it was nothing but clay banks, and willows, and rain; incessant, pitiless, beating rain; until we stopped to lunch at a little inn at Pimprez, where the canal ran very near the river. We were so sadly drenched that the landlady lit a few sticks in the chimney for our comfort; there we sat in a steam of vapor lamenting our concerns. The husband donned a game bag and strode out to shoot; the wife sat in a far corner watching us. I think we were worth looking at. We grumbled over the misfortune of La Fère; we forecast other La Fères in the future, — although things went better with the *Cigarette* for spokesman; he had more aplomb altogether than I; and a dull, positive way of approaching a landlady that carried off the india-rubber bags. Talking of La Fère put us talking of the reservists.

"Reservery," said he, "seems a pretty mean way to spend one's autumn holiday."

"About as mean," returned I, dejectedly, "as canoeing."

"These gentlemen travel for their pleasure?" asked the landlady, with unconscious irony.

It was too much. The scales fell from our eyes. Another wet day, it was determined, and we put the boats into the train.

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The weather took the hint. That was our last wetting. The afternoon faired up; grand clouds still voyaged in the sky, but now singly, and with a depth of blue around their path; and a sunset, in the daintiest rose and gold, inaugurated a thick night of stars and a month of unbroken weather. At the same time, the river began to give us a better outlook into the country. The banks were not so high, the willows disappeared from along the margin, and pleasant hills stood all along its course and marked their profile on the sky.

In a little while the canal, coming to its last lock, began to discharge its waterhouses on the Oise; so that we had no lack of company to fear. Here were all our old friends; the *Deo Gratias* of Condé and the *Four Sons of Aymon* journeyed cheerily down the stream along with us; we exchanged water-side pleasantries with the steersman perched among the lumber, or the driver hoarse with bawling to his horses; and the children came and looked over the side as we paddled by. We had never known all this while how much we missed them; but it gave us a fillip to see the smoke from their chimneys.

A little below this junction we made another meeting of yet more account. For there we were joined by the Aisne, already a far-traveled river and fresh out of Champagne. Here ended the adolescence of the Oise; this was his marriage day; thenceforward he had a stately, brimming march, conscious of his own dignity and sundry dams. He became a tranquil feature in the scene. The trees and towns saw themselves in him, as in a mirror. He carried the canoes lightly on his broad breast; there was no need to work hard against an eddy, but idleness became the order of the day, and mere straightforward dipping of the paddle, now on this side, now on that, without intelligence or effort. Truly we were coming into halcyon weather upon all accounts, and were floated towards the sea like gentlemen.

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We made Compiègne as the sun was going down: a fine profile of a town above the river. Over the bridge a regiment was parading to the drum. People loitered on the quay, some fishing, some looking idly at the stream. And as the two boats shot in along the water, we could see them pointing them out and speaking one to another. We landed at a floating lavatory, where the washerwomen were still beating the clothes.

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AT COMPIÈGNE

We put up at a big, bustling hotel in Compiègne, where nobody observed our presence.

Reservery and general militarismus (as the Germans call it) was rampant. A camp of conical white tents without the town looked like a leaf out of a picture Bible; sword-belts decorated the walls of the *cafés*, and the streets kept sounding all day long with military music. It was not possible to be an Englishman and avoid a feeling of elation; for the men who followed the drums were small and walked shabbily. Each man inclined at his own angle, and jolted to his own convenience as he went. There was nothing of the superb gait with which a regiment of tall Highlanders moves behind its music, solemn and inevitable, like a natural phenomenon. Who, that has seen it, can forget the drum-major pacing in front, the drummers' tigerskins, the pipers' swinging plaids, the strange, elastic rhythm of the whole regiment footing it in time, and the bang of the drum when the brasses cease, and the shrill pipes taking up the martial story in their place?

A girl at school in France began to describe one of our regiments on parade to her French schoolmates, and as she went on, she told me the recollection grew so vivid, she became so proud to be the countrywoman of such soldiers, and so sorry to be in another country, that her voice failed her and she burst into tears. I have never forgotten that girl, and I think she very nearly deserves a statue. To call her a young lady, with all its niminy associations, would be to offer her an insult. She may rest assured of one thing, although she never should marry a heroic general, never see any great or immediate result of her life, she will not have lived in vain for her native land.

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But though French soldiers show to ill advantage on parade, on the march they are gay, alert, and willing, like a troop of fox hunters. I remember once seeing a company pass through the forest of Fontainebleau, on the Chailly road, between the Bas Bréau and the Reine Blanche. One fellow walked a little before the rest, and sang a loud, audacious marching song. The rest bestirred their feet, and even swung their muskets in time. A young officer on horseback had hard ado to keep his countenance at the words. You never saw anything so cheerful and spontaneous as their gait; schoolboys do not look more eagerly at hare and hounds; and you would have thought it impossible to tire such willing marchers.

My great delight in Compiègne was the town hall. I doted upon the town hall. It is a monument of Gothic insecurity, all turreted, and gargoyled, and slashed, and bedizened with half a score of architectural fancies. Some of the niches are gilt and painted; and in a great square panel in the center, in black relief on a gilt ground, Louis XII rides upon a pacing horse, with hand on hip, and head thrown back. There is royal arrogance in every line of him; the stirruped foot projects insolently from the frame; the eye is hard and proud; the very horse seems to be treading with gratification over prostrate serfs, and to have the breath of the trumpet in his nostrils. So rides forever, on the front of the town hall, the good King Louis XII, the father of his people.

Over the king's head, in the tall center turret, appears the dial of a clock; and high above that, three little mechanical figures, each one with a hammer in his hand, whose business it is to chime out the hours, and halves, and quarters for the burgesses of Compiègne. The center figure has a gilt breastplate; the two others wear gilt trunk hose; and they all three have elegant, flapping hats like cavaliers. As the quarter approaches they turn their heads and look knowingly one to the other; and then, ***kling*** go the three hammers on three little bells below. The

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hour follows, deep and sonorous, from the interior of the tower; and the gilded gentlemen rest from their labors with contentment.

I had a great deal of health and pleasure from their maneuvers, and took good care to miss as few performances as possible; and I found that even the *Cigarette*, while he pretended to despise my enthusiasm, was more or less a devotee himself. There is something highly absurd in the exposition of such toys to the outrages of winter on a housetop. They would be more in keeping in a glass case before a Nürnberg clock. Above all, at night, when the children are abed, and even grown people are snoring under quilts, does it not seem impertinent to leave these gingerbread figures winking and tinkling to the stars and the rolling moon? The gargoyles may fitly enough twist their apelike heads; fitly enough may the potentate bestride his charger, like a centurion in an old German print of the *Via Dolorosa;* but the toys should be put away in a box among some cotton, until the sun rises, and the children are abroad again to be amused.

In Compiègne post office a great packet of letters awaited us; and the authorities were, for this occasion only, so polite as to hand them over upon application.

In some way, our journey may be said to end with this letter bag at Compiègne. The spell was broken. We had partly come home from that moment.

No one should have any correspondence on a journey; it is bad enough to have to write; but the receipt of letters is the death of all holiday feeling.

"Out of my country and myself I go." I wish to take a dive among new conditions for a while, as into another element. I have nothing to do with my friends or my affections for the time; when I came away, I left my heart at home in a desk, or sent it forward with portmanteau to await me at my destination. After my journey is over, I shall not fail to read your admirable letters with the attention they deserve. But I have

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paid all this money, look you, and paddled all these strokes, for no other purpose than to be abroad; and yet you keep me at home with your perpetual communications. You tug the string, and I feel that I am a tethered bird. You pursue me all over Europe with the little vexations that I came away to avoid. There is no discharge in the war of life, I am well aware; but shall there not be so much as a week's furlough?

We were up by six, the day we were to leave. They had taken so little note of us that I hardly thought they would have condescended on a bill. But they did, with some smart particulars, too; and we paid in a civilized manner to an uninterested clerk, and went out of that hotel, with the india-rubber bags, unremarked. No one cared to know about us. It is not possible to rise before a village; but Compiègne was so grown a town that it took its ease in the morning; and we were up and away while it was still in dressing gown and slippers. The streets were left to people washing doorsteps; nobody was in full dress but the cavaliers upon the town hall; they were all washed with dew, spruce in their gilding, and full of intelligence and a sense of professional responsibility. *Kling* went they on the bells for the half past six, as we went by. I took it kind of them to make me this parting compliment; they never were in better form, not even at noon upon a Sunday.

There was no one to see us off but the early washerwomen, — early and late, — who were already beating the linen in their floating lavatory on the river. They were very merry and matutinal in their ways; plunged their arms boldly in, and seemed not to feel the shock. It would be dispiriting to me, this early beginning and first cold dabble of a most dispiriting day's work. But I believe they would have been as unwilling to change days with us as we could be to change with them. They crowded to the door to watch us paddle away into the thin sunny mists upon the river; and shouted heartily after us till we were through the bridge.

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CHANGED TIMES

There is a sense in which those mists never rose from off our journey; and from that time forth they lie very densely in my notebook. As long as the Oise was a small, rural river it took us near by people's doors, and we could hold a conversation with natives in the riparian fields. But now that it had grown so wide, the life alongshore passed us by at a distance. It was the same difference as beween a great public highway and a country bypath that wanders in and out of cottage gardens. We now lay in towns, where nobody troubled us with questions; we had floated into civilized life, where people pass without salutation. In sparsely inhabited places we make all we can of each encounter; but when it comes to a city, we keep to ourselves, and never speak unless we have trodden on a man's toes. In these waters we were no longer strange birds, and nobody supposed we had traveled farther than from the last town. I remember, when we came into L'Isle Adam, for instance, how we met dozens of pleasure boats outing it for the afternoon, and there was nothing to distinguish the true voyager from the amateur, except, perhaps, the filthy condition of my sail. The company in one boat actually thought they recognized me for a neighbor. Was there ever anything more wounding? All the romance had come down to that. Now, on the upper Oise, where nothing sailed, as a general thing, but fish, a pair of canoeists could not be thus vulgarly explained away; we were strange and picturesque intruders; and out of people's wonder sprang a sort of light and passing intimacy all along our route. There is nothing but tit for tat in this world, though sometimes it be a little difficult to trace: for the scores are older than we

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ourselves, and there has never yet been a settling day since things were. You get entertainment pretty much in proportion as you give. As long as we were a sort of odd wanderers, to be stared at and followed like a quack doctor or a caravan, we had no want of amusement in return; but as soon as we sank into commonplace ourselves, all whom we met were similarly disenchanted. And here is one reason of a dozen why the world is dull to dull persons.

In our earlier adventures there was generally something to do, and that quickened us. Even the showers of rain had a revivifying effect, and shook up the brain from torpor. But now, when the river no longer ran in a proper sense, only glided seaward with an even, outright, but imperceptible speed, and when the sky smiled upon us day after day without variety, we began to slip into that golden doze of the mind which follows upon much exercise in the open air. I have stupefied myself in this way more than once: indeed, I dearly love the feeling; but I never had it to the same degree as when paddling down the Oise. It was the apotheosis of stupidity.

We ceased reading entirely. Sometimes, when I found a new paper, I took a particular pleasure in reading a single number of the current novel; but I never could bear more than three installments; and even the second was a disappointment. As soon as the tale became in any way perspicuous, it lost all merit in my eyes; only a single scene, or, as is the way with these *feuilletons*, half a scene, without antecedent or consequence, like a piece of a dream, had the knack of fixing my interest. The less I saw of the novel the better I liked it: a pregnant reflection. But for the most part, as I said, we neither of us read anything in the world, and employed the very little while we were awake between bed and dinner in poring upon maps. I have always been fond of maps, and can voyage in an atlas with the greatest enjoyment. The names of places are singularly inviting; the contour of coasts and rivers is enthralling to the eye; and to hit in a map upon some place you have heard of before

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makes history a new possession. But we thumbed our charts, on those evenings, with the blankest unconcern. We cared not a fraction for this place or that. We stared at the sheet as children listen to their rattle, and read the names of towns or villages to forget them again at once. We had no romance in the matter; there was nobody so fancy-free. If you had taken the maps away while we were studying them most intently, it is a fair bet whether we might not have continued to study the table with the same delight.

About one thing we were mightily taken up, and that was eating. I think I made a god of my belly. I remember dwelling in imagination upon this or that dish till my mouth watered; and long before we got in for the night my appetite was a clamant, instant annoyance. Sometimes we paddled alongside for a while and whetted each other with gastronomical fancies as we went. Cake and sherry, a homely refection, but not within reach upon the Oise, trotted through my head for many a mile; and once, as we were approaching Verberie, the *Cigarette* brought my heart into my mouth by the suggestion of oyster patties and Sauterne.

I suppose none of us recognize the great part that is played in life by eating and drinking. The appetite is so imperious that we can stomach the least interesting viands, and pass off a dinner hour thankfully enough on bread and water; just as there are men who must read something, if it were only Bradshaw's Guide. But there is a romance about the matter, after all. Probably the table has more devotees than love; and I am sure that food is much more generally entertaining than scenery. Do you give in, as Walt Whitman would say, that you are any the less immortal for that? The true materialism is to be ashamed of what we are. To detect the flavor of an olive is no less a piece of human perfection than to find beauty in the colors of the sunset.

Canoeing was easy work. To dip the paddle at the proper inclination, now right, now left; to keep the head downstream;

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to empty the little pool that gathered in the lap of the apron; to screw up the eyes against the glittering sparkles of sun upon the water; or now and again to pass below the whistling tow-rope of the *Deo Gratias* of Condé or *Four Sons of Aymon*, — there was not much art in that; certain silly muscles managed it between sleep and waking; and meanwhile the brain had a whole holiday, and went to sleep. We took in at a glance the larger features of the scene, and beheld, with half an eye, bloused fishers and dabbling washerwomen on the bank. Now and again we might be half wakened by some church spire, by a leaping fish, or by a trail of river grass that clung about the paddle and had to be plucked off and thrown away. But these luminous intervals were only partially luminous. A little more of us was called into action, but never the whole. The central bureau of nerves, what in some moods we call Ourselves, enjoyed its holiday without disturbance, like a Government Office. The great wheels of intelligence turned idly in the head, like fly-wheels, grinding no grist. I have gone on for half an hour at a time, counting my strokes and forgetting the hundreds. I flatter myself the beasts that perish could not underbid that, as a low form of consciousness. And what a pleasure it was! What a hearty, tolerant temper did it bring about! There is nothing captious about a man who has attained to this, the one possible apotheosis in life, the Apotheosis of Stupidity; and he begins to feel dignified and longevous like a tree.

There was one odd piece of practical metaphysics which accompanied what I may call the depth, if I must not call it the intensity, of my abstraction. What philosophers call *me* and *not me*, *ego* and *non ego*, preoccupied me whether I would or no. There was less *me* and more *not me* than I was accustomed to expect. I looked on upon somebody else, who managed the paddling; I was aware of somebody else's feet against the stretcher; my own body seemed to have no more intimate relation to me than the canoe, or the river, or the river banks.

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Nor this alone: something inside my mind, a part of my brain, a province of my proper being, had thrown off allegiance and set up for itself, or perhaps for the somebody else who did the paddling. I had dwindled into quite a little thing in a corner of myself. I was isolated in my own skull. Thoughts presented themselves unbidden; they were not my thoughts, they were plainly some one else's; and I considered them like a part of the landscape. I take it, in short, that I was about as near Nirvana as would be convenient in practical life; and, if this be so, I make the Buddhists my sincere compliments; 't is an agreeable state, not very consistent with mental brilliancy, not exactly profitable in a money point of view, but very calm, golden, and incurious, and one that sets a man superior to alarms. It may be best figured by supposing yourself to get dead drunk, and yet keep sober to enjoy it. I have a notion that open-air laborers must spend a large portion of their days in this ecstatic stupor, which explains their high composure and endurance. A pity to go to the expense of laudanum when here is a better paradise for nothing!

This frame of mind was the great exploit of our voyage, take it all in all. It was the farthest piece of travel accomplished. Indeed, it lies so far from beaten paths of language that I despair of getting the reader into sympathy with the smiling, complacent idiocy of my condition; when ideas came and went like motes in a sunbeam; when trees and church spires along the bank surged up from time to time into my notice, like solid objects through a rolling cloudland; when the rhythmical swish of boat and paddle in the water became a cradle song to lull my thoughts asleep; when a piece of mud on the deck was sometimes an intolerable eyesore, and sometimes quite a companion for me, and the object of pleased consideration; and all the time, with the river running and the shores changing upon either hand, I kept counting my strokes and forgetting the hundreds, the happiest animal in France.

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DOWN THE OISE

CHURCH INTERIORS

We made our first stage below Compiègne to Pont Sainte-Maxence. I was abroad a little after six the next morning. The air was biting and smelt of frost. In an open place a score of women wrangled together over the day's market; and the noise of their negotiation sounded thin and querulous, like that of sparrows on a winter's morning. The rare passengers blew into their hands, and shuffled in their wooden shoes to set the blood agog. The streets were full of icy shadow, although the chimneys were smoking overhead in golden sunshine. If you wake early enough at this season of the year, you may get up in December to break your fast in June.

I found my way to the church, for there is always something to see about a church, whether living worshipers or dead men's tombs; you find there the deadliest earnest, and the hollowest deceit; and even where it is not a piece of history, it will be certain to leak out some contemporary gossip. It was scarcely so cold in the church as it was without, but it looked colder. The white nave was positively arctic to the eye; and the tawdriness of a continental altar looked more forlorn than usual in the solitude and the bleak air. Two priests sat in the chancel reading and waiting penitents; and out in the nave one very old woman was engaged in her devotions. It was a wonder how she was able to pass her beads when healthy young people were breathing in their palms and slapping their chest; but though this concerned me, I was yet more dispirited by the nature of her exercises. She went from chair to chair, from altar to altar, circumnavigating the church. To each shrine she

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dedicated an equal number of beads and an equal length of time. Like a prudent capitalist with a somewhat cynical view of the commercial prospect, she desired to place her supplications in a great variety of heavenly securities. She would risk nothing on the credit of any single intercessor. Out of the whole company of saints and angels, not one but was to suppose himself her champion elect against the Great Assizes! I could only think of it as a dull, transparent jugglery, based upon unconscious unbelief.

She was as dead an old woman as ever I saw; no more than bone and parchment, curiously put together. Her eyes, with which she interrogated mine, were vacant of sense. It depends on what you call seeing, whether you might not call her blind. Perhaps she had known love: perhaps borne children, suckled them, and given them pet names. But now that was all gone by, and had left her neither happier nor wiser; and the best she could do with her mornings was to come up here into the cold church and juggle for a slice of heaven. It was not without a gulp that I escaped into the streets and the keen morning air. Morning? why, how tired of it she would be before night! and if she did not sleep, how then? It is fortunate that not many of us are brought up publicly to justify our lives at the bar of threescore years and ten; fortunate that such a number are knocked opportunely on the head in what they call the flower of their years, and go away to suffer for their follies in private somewhere else. Otherwise, between sick children and discontented old folk, we might be put out of all conceit of life.

I had need of all my cerebral hygiene during that day's paddle: the old devotee stuck in my throat sorely. But I was soon in the seventh heaven of stupidity; and knew nothing but that somebody was paddling a canoe, while I was counting his strokes and forgetting the hundreds. I used sometimes to be afraid I should remember the hundreds; which would have

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made a toil of a pleasure; but the terror was chimerical, they went out of my mind by enchantment, and I knew no more than the man in the moon about my only occupation.

At Creil, where we stopped to lunch, we left the canoes in another floating lavatory, which, as it was high noon, was packed with washerwomen, red-handed and loud-voiced; and they and their broad jokes are about all I remember of the place. I could look up my history books, if you were very anxious, and tell you a date or two; for it figured rather largely in the English wars. But I prefer to mention a girls' boarding school, which had an interest for us because it was a girls' boarding school, and because we imagined we had rather an interest for it. At least, there were the girls about the garden; and here were we on the river; and there was more than one handkerchief waved as we went by. It caused quite a stir in my heart; and yet how we should have wearied and despised each other, these girls and I, if we had been introduced at a croquet party! But this is a fashion I love: to kiss the hand or wave a handkerchief to people I shall never see again, to play with possibility, and knock in a peg for fancy to hang upon. It gives the traveler a jog, reminds him that he is not a traveler everywhere, and that his journey is no more than a siesta by the way on the real march of life.

The church at Creil was a nondescript place in the inside, splashed with gaudy lights from the windows, and picked out with medallions of the Dolorous Way. But there was one oddity, in the way of an *ex voto*, which pleased me hugely: a faithful model of a canal boat, swung from the vault, with a written aspiration that God should conduct the *Saint Nicholas* of Creil to a good haven. The thing was neatly executed, and would have made the delight of a party of boys on the waterside. But what tickled me was the gravity of the peril to be conjured. You might hang up the model of a seagoing ship, and welcome: one that is to plow a furrow round the world, and visit the

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tropic or the frosty poles, runs dangers that are well worth a candle and a mass. But the *Saint Nicholas* of Creil, which was to be tugged for some ten years by patient draft horses, in a weedy canal, with the poplars chattering overhead, and the skipper whistling at the tiller; which was to do all its errands in green inland places, and never go out of sight of a village belfry in all its cruising; why, you would have thought if anything could be done without the intervention of Providence, it would be that! But perhaps the skipper was a humorist: or perhaps a prophet, reminding people of the seriousness of life by this preposterous token.

At Creil, as at Noyon, St. Joseph seemed a favorite saint on the score of punctuality. Day and hour can be specified; and grateful people do not fail to specify them on a votive tablet, when prayers have been punctually and neatly answered. Whenever time is a consideration, St. Joseph is the proper intermediary. I took a sort of pleasure in observing the vogue he had in France, for the good man plays a very small part in my religion at home. Yet I could not help fearing that, where the saint is so much commended for exactitude, he will be expected to be very grateful for his tablet.

This is foolishness to us Protestants; and not of great importance anyway. Whether people's gratitude for the good gifts that come to them be wisely conceived or dutifully expressed is a secondary matter, after all, so long as they feel gratitude. The true ignorance is when a man does not know that he has received a good gift, or begins to imagine that he has got it for himself. The self-made man is the funniest windbag after all! There is a marked difference between decreeing light in chaos, and lighting the gas in a metropolitan back parlor with a box of patent matches; and, do what we will, there is always something made to our hand, if it were only our fingers.

But there was something worse than foolishness placarded in Creil Church. The Association of the Living Rosary (of

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which I had never previously heard) is responsible for that. This association was founded, according to the printed advertisement, by a brief of Pope Gregory Sixteenth, on the 17th of January, 1832: according to a colored bas-relief, it seems to have been founded, some time or other, by the Virgin giving one rosary to St. Dominic, and the Infant Savior giving another to St. Catherine of Siena. Pope Gregory is not so imposing, but he is nearer hand. I could not distinctly make out whether the association was entirely devotional, or had an eye to good works; at least it is highly organized: the names of fourteen matrons and misses were filled in for each week of the month as associates, with one other, generally a married woman, at the top for *Zélatrice*, the choragus of the band. Indulgences, plenary and partial, follow on the performance of the duties of the association. "The partial indulgences are attached to the recitation of the rosary." On "the recitation of the required *dizaine*," a partial indulgence promptly follows. When people serve the kingdom of Heaven with a pass book in their hands, I should always be afraid lest they should carry the same commercial spirit into their dealings with their fellow men, which would make a sad and sordid business of this life.

There is one more article, however, of happier import. "All these indulgences," it appeared, "are applicable to souls in purgatory." For God's sake, ye ladies of Creil, apply them all to the souls in purgatory without delay! Burns would take no hire for his last songs, preferring to serve his country out of unmixed love. Suppose you were to imitate the exciseman, mesdames, and even if the souls in purgatory were not greatly bettered, some souls in Creil upon the Oise would find themselves none the worse either here or hereafter.

I cannot help wondering, as I transcribe these notes, whether a Protestant born and bred is in a fit state to understand these signs, and do them what justice they deserve; and I cannot help answering that he is not. They cannot look so merely

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ugly and mean to the faithful as they do to me. I see that as clearly as a proposition in Euclid. For these believers are neither weak nor wicked. They can put up their tablet commending St. Joseph for his dispatch as if he were still a village carpenter; they can "recite the required *dizaine*," and metaphorically pocket the indulgences as if they had done a job for heaven; and then they can go out and look down unabashed upon this wonderful river flowing by, and up without confusion at the pin-point stars, which are themselves great worlds full of flowing rivers greater than the Oise. I see it as plainly, I say, as a proposition in Euclid, that my Protestant mind has missed the point, and that there goes with these deformities some higher and more religious spirit than I dream.

I wonder if other people would make the same allowances for me? Like the ladies of Creil, having recited my rosary of toleration, I look for my indulgence on the spot.

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PRÉCY AND THE MARIONETTES

We made Précy about sundown. The plain is rich with tufts of poplar. In a wide, luminous curve the Oise lay under the hillside. A faint mist began to rise and confound the different distances together. There was not a sound audible but that of the sheep bells in some meadows by the river, and the creaking of a cart down the long road that descends the hill. The villas in their gardens, the shops along the street, all seemed to have been deserted the day before; and I felt inclined to walk discreetly as one feels in a silent forest. All of a sudden we came round a corner, and there, in a little green round the church, was a bevy of girls in Parisian costumes playing croquet. Their laughter and the hollow sound of ball and mallet made a cheery stir in the neighborhood; and the look of these slim figures, all corseted and ribboned, produced an answerable disturbance in our hearts. We were within sniff of Paris, it seemed. And here were females of our own species playing croquet, just as if Précy had been a place in real life instead of a stage in the fairyland of travel. For, to be frank, the peasant woman is scarcely to be counted as a woman at all, and after having passed by such a succession of people in petticoats digging, and hoeing, and making dinner, this company of coquettes under arms made quite a surprising feature in the landscape, and convinced us at once of being fallible males.

The inn at Précy is the worst inn in France. Not even in Scotland have I found worse fare. It was kept by a brother and sister, neither of whom was out of their teens. The sister, so to speak, prepared a meal for us; and the brother, who had been tippling, came in and brought with him a tipsy butcher, to

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entertain us as we ate. We found pieces of loo-warm pork among the salad, and pieces of unknown yielding substance in the *ragoût*. The butcher entertained us with pictures of Parisian life, with which he professed himself well acquainted; the brother sitting the while on the edge of the billiard table, toppling precariously, and sucking the stump of a cigar. In the midst of these diversions bang went a drum past the house, and a hoarse voice began issuing a proclamation. It was a man with marionettes announcing a performance for that evening.

He had set up his caravan and lighted his candles on another part of the girls' croquet green, under one of those open sheds which are so common in France to shelter markets; and he and his wife, by the time we strolled up there, were trying to keep order with the audience.

It was the most absurd contention. The show people had set out a certain number of benches; and all who sat upon them were to pay a couple of sous for the accommodation. They were always quite full — a bumper house — as long as nothing was going forward; but let the show woman appear with an eye to a collection, and at the first rattle of the tambourine the audience slipped off the seats and stood round on the outside, with their hands in their pockets. It certainly would have tried an angel's temper. The showman roared from the proscenium; he had been all over France, and nowhere, nowhere, "not even on the borders of Germany," had he met with such misconduct. Such thieves, and rogues, and rascals as he called them! And now and again the wife issued on another round, and added her shrill quota to the tirade. I remarked here, as elsewhere, how far more copious is the female mind in the material of insult. The audience laughed in high good humor over the man's declamations; but they bridled and cried aloud under the woman's pungent sallies. She picked out the sore points. She had the honor of the village at her mercy. Voices answered her angrily out of the crowd, and received a smarting retort for their

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trouble. A couple of old ladies beside me, who had duly paid for their seats, waxed very red and indignant, and discoursed to each other audibly about the impudence of these mountebanks; but as soon as the show woman caught a whisper of this she was down upon them with a swoop; if mesdames could persuade their neighbors to act with common honesty, the mountebanks, she assured them, would be polite enough; mesdames had probably had their bowl of soup, and, perhaps, a glass of wine that evening; the mountebanks, also, had a taste for soup, and did not choose to have their little earnings stolen from them before their eyes. Once, things came as far as a brief personal encounter between the showman and some lads, in which the former went down as readily as one of his own marionettes to a peal of jeering laughter.

I was a good deal astonished at this scene, because I am pretty well acquainted with the ways of French strollers, more or less artistic; and have always found them singularly pleasing. Any stroller must be dear to the right-thinking heart; if it were only as a living protest against offices and the mercantile spirit, and as something to remind us that life is not by necessity the kind of thing we generally make it. Even a German band, if you see it leaving town in the early morning for a campaign in country places, among trees and meadows, has a romantic flavor for the imagination. There is nobody under thirty so dead but his heart will stir a little at sight of a gypsies' camp. "We are not cotton spinners all"; or, at least, not all through. There is some life in humanity yet; and youth will now and again find a brave word to say in dispraise of riches, and throw up a situation to go strolling with a knapsack.

An Englishman has always special facilities for intercourse with French gymnasts; for England is the natural home of gymnasts. This or that fellow, in his tights and spangles, is sure to know a word or two of English, to have drunk English *aff-n-aff*, and, perhaps, performed in an English music hall. He is a

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countryman of mine by profession. He leaps like the Belgian boating men to the notion that I must be an athlete myself.

But the gymnast is not my favorite; he has little or no tincture of the artist in his composition; his soul is small and pedestrian, for the most part, since his profession makes no call upon it, and does not accustom him to high ideas. But if a man is only so much of an actor that he can stumble through a farce, he is made free of a new order of thoughts. He has something else to think about beside the money box. He has a pride of his own, and, what is of far more importance, he has an aim before him that he can never quite attain. He has gone upon a pilgrimage that will last him his life long, because there is no end to it short of perfection. He will better himself a little day by day; or, even if he has given up the attempt, he will always remember that once upon a time he had conceived this high ideal, that once upon a time he fell in love with a star. "'T is better to have loved and lost." Although the moon should have nothing to say to Endymion, although he should settle down with Audrey and feed pigs, do you not think he would move with a better grace and cherish higher thoughts to the end? The louts he meets at church never had a fancy above Audrey's snood; but there is a reminiscence in Endymion's heart that, like a spice, keeps it fresh and haughty.

To be even one of the outskirters of art leaves a fine stamp on a man's countenance. I remember once dining with a party in the inn at Château Landon. Most of them were unmistakable bagmen; others well-to-do peasantry; but there was one young fellow in a blouse, whose face stood out from among the rest surprisingly. It looked more finished; more of the spirit looked out through it; it had a living, expressive air, and you could see that his eyes took things in. My companion and I wondered greatly who and what he could be. It was fair time in Château Landon, and when we went along to the booths we had our question answered; for there was our

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friend busily fiddling for the peasants to caper to. He was a wandering violinist.

A troop of strollers once came to the inn where I was staying, in the department of Seine-et-Marne. There were a father and mother; two daughters, brazen, blowsy hussies, who sang and acted, without an idea of how to set about either; and a dark young man, like a tutor, a recalcitrant house painter, who sang and acted not amiss. The mother was the genius of the party, so far as genius can be spoken of with regard to such a pack of incompetent humbugs; and her husband could not find words to express his admiration for her comic countryman. "You should see my old woman," said he, and nodded his beery countenance. One night they performed in the stable yard with flaring lamps: a wretched exhibition, coldly looked upon by a village audience. Next night, as soon as the lamps were lighted, there came a plump of rain, and they had to sweep away their baggage as fast as possible, and make off to the barn, where they harbored, cold, wet, and supperless. In the morning a dear friend of mine, who has as warm a heart for strollers as I have myself, made a little collection, and sent it by my hands to comfort them for their disappointment. I gave it to the father; he thanked me cordially, and we drank a cup together in the kitchen, talking of roads and audiences, and hard times.

When I was going, up got my old stroller, and off with his hat. "I am afraid," said he, "that Monsieur will think me altogether a beggar; but I have another demand to make upon him." I began to hate him on the spot. "We play again to-night," he went on. "Of course I shall refuse to accept any more money from Monsieur and his friends, who have been already so liberal. But our program of to-night is something truly creditable; and I cling to the idea that Monsieur will honor us with his presence." And then, with a shrug and a smile: "Monsieur understands, — the vanity of an artist!"

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Save the mark! The vanity of an artist! That is the kind of thing that reconciles me to life: a ragged, tippling, incompetent old rogue, with the manners of a gentleman and the vanity of an artist, to keep up his self-respect!

But the man after my own heart is M. de Vauversin. It is nearly two years since I saw him first, and indeed I hope I may see him often again. Here is his first program as I found it on the breakfast table, and have kept it ever since as a relic of bright days:

"Mesdames et Messieurs,

"Mademoiselle Ferrario et M. de Vauversin auront l'honneur de chanter ce soir les morceaux suivants.

"Mademoiselle Ferrario chantera — Mignon — Oiseaux Légers — France — Des Français dorment là — le château bleu — Où voulez-vous aller?

"M. de Vauversin — Madame Fontaine et M. Robinet — Les plongeurs à cheval — Le Mari mécontent — Tais-toi, gamin — Mon voisin l'original — Heureux comme ça — comme on est trompé."

They made a stage at one end of the *salle-à-manger*. And what a sight it was to see M. de Vauversin, with a cigarette in his mouth, twanging a guitar, and following Mademoiselle Ferrario's eyes with the obedient, kindly look of a dog! The entertainment wound up with a tombola, or auction of lottery tickets: an admirable amusement, with all the excitement of gambling, and no hope of gain to make you ashamed of your eagerness; for there, all is loss; you make haste to be out of pocket; it is a competition who shall lose most money for the benefit of M. de Vauversin and Mademoiselle Ferrario.

M. de Vauversin is a small man, with a great head of black hair, a vivacious and engaging air, and a smile that would be delightful if he had better teeth. He was once an actor in the Châtelet; but he contracted a nervous affection from the heat and glare of the footlights, which unfitted him for the stage. At this crisis Mademoiselle Ferrario, otherwise Mademoiselle Rita of the Alcazar, agreed to share his wandering fortunes.

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"I could never forget the generosity of that lady," said he. He wears trousers so tight that it has long been a problem to all who knew him how he manages to get in and out of them. He sketches a little in water colors, he writes verses; he is the most patient of fishermen, and spent long days at the bottom of the inn garden fruitlessly dabbling a line in the clear river.

You should hear him recounting his experiences over a bottle of wine; such a pleasant vein of talk as he has, with a ready smile at his own mishaps, and every now and then a sudden gravity, like a man who should hear the surf roar while he was telling the perils of the deep. For it was no longer ago than last night, perhaps, that the receipts only amounted to a franc and a half to cover three francs of railway fare and two of board and lodging. The Maire, a man worth a million of money, sat in the front seat, repeatedly applauding Mademoiselle Ferrario, and yet gave no more than three sous the whole evening. Local authorities look with such an evil eye upon the strolling artist. Alas! I know it well, who have been myself taken for one, and pitilessly incarcerated on the strength of the misapprehension. Once, M. de Vauversin visited a commissary of police for permission to sing. The commissary, who was smoking at his ease, politely doffed his hat upon the singer's entrance. "Mr. Commissary," he began, "I am an artist." And on went the commissary's hat again. No courtesy for the companions of Apollo! "They are as degraded as that," said M. de Vauversin, with a sweep of his cigarette.

But what pleased me most was one outbreak of his, when we had been talking all the evening of the rubs, indignities, and pinchings of his wandering life. Some one said it would be better to have a million of money down, and Mademoiselle Ferrario admitted that she would prefer that mightily. "*Eh bien, moi non;* — not I," cried De Vauversin, striking the table with his hand. "If any one is a failure in the world, is it not I? I had an art, in which I have done things well, — as well as some,

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better, perhaps, than others; and now it is closed against me. I must go about the country gathering coppers and singing nonsense. Do you think I regret my life? Do you think I would rather be a fat burgess, like a calf? Not I! I have had moments when I have been applauded on the boards: I think nothing of that: but I have known in my own mind sometimes, when I had not a clap from the whole house, that I had found a true intonation, or an exact and speaking gesture; and then, messieurs, I have known what pleasure was, what it was to do a thing well, what it was to be an artist. And to know what art is, is to have an interest forever, such as no burgess can find in his petty concerns. *Tenez, messieurs, je vais vous le dire,* — it is like a religion."

Such, making some allowance for the tricks of memory and the inaccuracies of translation, was the profession of faith of M. de Vauversin. I have given him his own name, lest any other wanderer should come across him, with his guitar and cigarette, and Mademoiselle Ferrario; for should not all the world delight to honor this unfortunate and loyal follower of the Muses? May Apollo send him rimes hitherto undreamed of; may the river be no longer scanty of her silver fishes to his lure; may the cold not pinch him on long winter rides, nor the village jack-in-office affront him with unseemly manners; and may he never miss Mademoiselle Ferrario from his side, to follow with his dutiful eyes and accompany on the guitar!

The marionettes made a very dismal entertainment. They performed a piece called *Pyramus and Thisbe*, in five mortal acts, and all written in Alexandrines fully as long as the performers. One marionette was the king; another the wicked counselor; a third, credited with exceptional beauty, represented Thisbe; and then there were guards, and obdurate fathers, and walking gentlemen. Nothing particular took place during the two or three acts that I sat out; but you will be pleased to learn that the unities were properly respected, and the whole

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piece, with one exception, moved in harmony with classical rules. That exception was the comic countryman, a lean marionette in wooden shoes, who spoke in prose and in a broad *patois* much appreciated by the audience. He took unconstitutional liberties with the person of his sovereign; kicked his fellow marionettes in the mouth with his wooden shoes, and whenever none of the versifying suitors were about, made love to Thisbe on his own account in comic prose.

This fellow's evolutions, and the little prologue, in which the showman made a humorous eulogium of his troop, praising their indifference to applause and hisses, and their single devotion to their art, were the only circumstances in the whole affair that you could fancy would so much as raise a smile. But the villagers of Précy seemed delighted. Indeed, so long as a thing is an exhibition, and you pay to see it, it is nearly certain to amuse. If we were charged so much a head for sunsets, or if God sent round a drum before the hawthorns came in flower, what work should we not make about their beauty! But these things, like good companions, stupid people early cease to observe; and the Abstract Bagman tittups past in his spring gig, and is postively not aware of the flowers along the lane, or the scenery of the weather overhead.

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BACK TO THE WORLD

Of the next two days' sail little remains in my mind, and nothing whatever in my notebook. The river streamed on steadily through pleasant riverside landscapes. Washerwomen in blue dresses, fishers in blue blouses, diversified the green banks; and the relation of the two colors was like that of the flower and the leaf in the forget-me-not. A symphony in forget-me-not; I think Théophile Gautier might thus have characterized that two days' panorama. The sky was blue and cloudless; and the sliding surface of the river held up, in smooth places, a mirror to the heaven and the shores. The washerwomen hailed us laughingly; and the noise of trees and water made an accompaniment to our dozing thoughts, as we fleeted down the stream.

The great volume, the indefatigable purpose of the river, held the mind in chain. It seemed now so sure of its end, so strong and easy in its gait, like a grown man full of determination. The surf was roaring for it on the sands of Havre. For my own part slipping along this moving thoroughfare in my fiddle case of a canoe, I also was beginning to grow aweary for my ocean. To the civilized man there must come, sooner or later, a desire for civilization. I was weary of dipping the paddle; I was weary of living on the skirts of life; I wished to be in the thick of it once more; I wished to get to work; I wished to meet people who understood my own speech, and could meet with me on equal terms, as a man, and no longer as a curiosity.

And so a letter at Pontoise decided us, and we drew up our keels for the last time out of that river of Oise that had

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faithfully piloted them, through rain and sunshine, for so long. For so many miles had this fleet and footless beast of burden charioted our fortunes that we turned our back upon it with a sense of separation. We had a long detour out of the world, but now we were back in the familiar places, where life itself makes all the running, and we are carried to meet adventure without a stroke of the paddle. Now we were to return, like the voyager in the play, and see what rearrangements fortune had perfected the while in our surroundings; what surprises stood ready-made for us at home; and whither and how far the world had voyaged in our absence. You may paddle all day long; but it is when you come back at nightfall, and look in at the familiar room, that you find Love or Death awaiting you beside the stove; and the most beautiful adventures are not those we go to seek.

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EPILOGUE TO "AN INLAND VOYAGE"[1]

The country where they journeyed, that green, breezy valley of the Loing, is one very attractive to cheerful and solitary people. The weather was superb; all night it thundered and lightened, and the rain fell in sheets; by day, the heavens were cloudless, the sun fervent, the air vigorous and pure. They walked separate: the *Cigarette* plodding behind with some philosophy, the lean *Arethusa* posting on ahead. Thus each enjoyed his own reflections by the way; each had perhaps time to tire of them before he met his comrade at the designated inn; and the pleasures of society and solitude combined to fill the day. The *Arethusa* carried in his knapsack the works of Charles of Orleans, and employed some of the hours of travel in the concoction of English roundels. In this path, he must thus have preceded Mr. Lang, Mr. Dobson, Mr. Henley, and all contemporary roundeleers; but for good reasons, he will be the last to publish the result. The *Cigarette* walked burthened with a volume of Michelet. And both these books, it will be seen, played a part in the subsequent adventure.

The *Arethusa* was unwisely dressed. He is no precisian in attire; but by all accounts, he was never so ill-inspired as on that tramp; having set forth indeed, upon a moment's notice, from the most unfashionable spot in Europe, Barbizon. On his head, he wore a smoking cap of Indian work, the gold lace pitifully frayed and tarnished. A flannel shirt of an agreeable dark hue, which the satirical called black; a light tweed coat made by a good English tailor; ready-made cheap linen trousers and leathern gaiters completed his array. In person, he is exceptionally

[1] Originally published in "Across the Plains."

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lean; and his face is not like those of happier mortals, a certificate. For years he could not pass a frontier or visit a bank without suspicion; the police everywhere, but in his native city, looked askance upon him; and (though I am sure it will not be credited) he is actually denied admittance to the casino of Monte Carlo. If you will imagine him, dressed as above, stooping under his knapsack, walking nearly five miles an hour with the folds of the ready-made trousers fluttering about his spindle shanks, and still looking eagerly round him as if in terror of pursuit — the figure, when realized, is far from reassuring. When Villon journeyed (perhaps by the same pleasant valley) to his exile at Roussillon, I wonder if he had not something of the same appearance. Something of the same preoccupation he had beyond a doubt, for he too must have tinkered verses as he walked, with more success than his successor. And if he had anything like the same inspiring weather, the same nights of uproar, men in armor rolling and resounding down the stairs of heaven, the rain hissing on the village streets, the wild bull's-eye of the storm flashing all night long into the bare inn chamber — the same sweet return of day, the same unfathomable blue of noon, the same high-colored, halcyon eves — and above all if he had anything like as good a comrade, anything like as keen a relish for what he saw, and what he ate, and the rivers that he bathed in, and the rubbish that he wrote, I would exchange estates to-day with the poor exile, and count myself a gainer.

But there was another point of similarity between the two journeys, for which the *Arethusa* was to pay dear: both were gone upon in days of incomplete security. It was not long after the Franco-Prussian war. Swiftly as men forget, that countryside was still alive with tales of uhlans, and outlying sentries, and hairbreadth 'scapes from the ignominious cord, and pleasant momentary friendships between invader and invaded. A year, at the most two years later, you might have tramped all that

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country over and not heard one anecdote. And a year or two later, you would — if you were a rather ill-looking young man in nondescript array — have gone your rounds in greater safety; for along with more interesting matter, the Prussian spy would have somewhat faded from men's imaginations. . . .

On certain little difficulties encountered by the *Arethusa* at Châtillon-sur-Loing, I have not space to dwell; another Châtillon, of grislier memory, looms too near at hand. But the next day, in a certain hamlet called La Jussière, he stopped to drink a glass of sirup in a very poor, bare drinking-shop. The hostess, a comely woman, suckling a child, examined the traveler with kindly and pitying eyes. "You are not of this department?" she asked. The *Arethusa* told her he was English. "Ah!" she said, surprised. "We have no English. We have many Italians, however, and they do very well; they do not complain of the people of hereabouts. An Englishman may do very well also; it will be something new." Here was a dark saying, over which the *Arethusa* pondered as he drank his grenadine; but when he rose and asked what was to pay, the light came upon him in a flash. "*O, pour vous,*" replied the landlady, "a halfpenny!" *Pour vous?* By heaven, she took him for a beggar! He paid his halfpenny, feeling that it were ungracious to correct her. But when he was forth again upon the road, he became vexed in spirit. The conscience is no gentleman, he is a rabbinical fellow; and his conscience told him he had stolen the sirup.

That night the travelers slept in Gien; the next day they passed the river and set forth (severally, as their custom was) on a short stage through the green plain upon the Berry side, to Châtillon-sur-Loire. It was the first day of the shooting; and the air rang with the report of firearms and the admiring cries of sportsmen. Overhead the birds were in consternation, wheeling in clouds, settling and re-arising. And yet with all this bustle on either hand, the road itself lay solitary. The *Arethusa* smoked a pipe beside a milestone, and I remember he laid

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down very exactly all he was to do at Châtillon: how he was to enjoy a cold plunge, to change his shirt, and to await the *Cigarette's* arrival, in sublime inaction, by the margin of the Loire. Fired by these ideas, he pushed the more rapidly forward, and came, early in the afternoon and in a breathing heat, to the entering-in of that ill-fated town. Childe Roland to the dark tower came.

A polite gendarme threw his shadow on the path.

"*Monsieur est voyageur?*" he asked.

And the *Arethusa*, strong in his innocence, forgetful of his vile attire, replied — I had almost said with gayety: "So it would appear."

"His papers are in order?" said the gendarme. And when the *Arethusa* with a slight change of voice, admitted he had none, he was informed (politely enough) that he must appear before the Commissary.

The Commissary sat at a table in his bedroom, stripped to the shirt and trousers, but still copiously perspiring; and when he turned upon the prisoner a large meaningless countenance, that was (like Bardolph's) "all whelks and bubuckles," the dullest might have been prepared for grief. Here was a stupid man, sleepy with the heat and fretful at the interruption, whom neither appeal nor argument could reach.

THE COMMISSARY. You have no papers?

THE ARETHUSA. Not here.

THE COMMISSARY. Why?

THE ARETHUSA. I have left them behind in my valise.

THE COMMISSARY. You know, however, that it is forbidden to circulate without papers?

THE ARETHUSA. Pardon me: I am convinced of the contrary. I am here on my rights as an English subject by international treaty.

THE COMMISSARY (*with scorn*). You call yourself an Englishman?

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THE ARETHUSA. I do.

THE COMMISSARY. Humph. — What is your trade?

THE ARETHUSA. I am a Scotch Advocate.

THE COMMISSARY (*with singular annoyance*). A Scotch advocate! Do you then pretend to support yourself by that in this department?

The *Arethusa* modestly disclaimed the pretension. The Commissary had scored a point.

THE COMMISSARY. Why, then, do you travel?

THE ARETHUSA. I travel for pleasure.

THE COMMISSARY (*pointing to the knapsack, and with sublime incredulity*). *Avec ça? Voyez-vous, je suis un homme intelligent!* (With that? Look here, I am a person of intelligence!)

The culprit remaining silent under this home thrust, the Commissary relished his triumph for a while, and then demanded (like the postman, but with what different expectations!) to see the contents of the knapsack. And here the *Arethusa*, not yet sufficiently awake to his position, fell into a grave mistake. There was little or no furniture in the room except the Commissary's chair and table; and to facilitate matters, the *Arethusa* (with all the innocence on earth) leant the knapsack on a corner of the bed. The Commissary fairly bounded from his seat; his face and neck flushed past purple, almost into blue; and he screamed to lay the desecrating object on the floor.

The knapsack proved to contain a change of shirts, of shoes, of socks, and of linen trousers, a small dressing case, a piece of soap in one of the shoes, two volumes of the Collection Jannet lettered "Poésies de Charles d'Orléans," a map, and a version book containing divers notes in prose and the remarkable English roundels of the voyager, still to this day unpublished: the Commissary of Châtillon is the only living man who has clapped an eye on these artistic trifles. He turned the assortment over with a contumelious finger; it was plain from his daintiness that he regarded the *Arethusa* and all his belongings as the very

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temple of infection. Still there was nothing suspicious about the map, nothing really criminal except the roundels; as for Charles of Orleans, to the ignorant mind of the prisoner, he seemed as good as a certificate; and it was supposed the farce was nearly over.

The inquisitor resumed his seat.

THE COMMISSARY (*after a pause*). *Eh bien, je vais vous dire ce que vous êtes. Vous êtes allemand et vous venez chanter à la foire.* (Well, then, I will tell you what you are. You are a German and have come to sing at the fair.)

THE ARETHUSA. Would you like to hear me sing? I believe I could convince you of the contrary.

THE COMMISSARY. *Pas de plaisanterie, monsieur!*

THE ARETHUSA. Well, sir, oblige me at least by looking at this book. Here, I open it with my eyes shut. Read one of these songs — read this one — and tell me, you who are a man of intelligence, if it would be possible to sing it at a fair?

THE COMMISSARY (*critically*). *Mais oui. Très bien.*

THE ARETHUSA. *Comment, monsieur!* What! But you do not observe it is antique. It is difficult to understand, even for you and me; but for the audience at a fair, it would be meaningless.

THE COMMISSARY (*taking a pen*). *Enfin, il faut en finir.* What is your name?

THE ARETHUSA (*speaking with the swallowing vivacity of the English*). Robert-Louis-Stev'ns'n.

THE COMMISSARY (*aghast*). *Hé! Quoi?*

THE ARETHUSA (*perceiving and improving his advantage*). Rob'rt-Lou's-Stev'ns'n.

THE COMMISSARY (*after several conflicts with his pen*). *Eh bien, il faut se passer du nom. Ça ne s'écrit pas.* (Well, we must do without the name: it is unspellable.)

The above is a rough summary of this momentous conversation, in which I have been chiefly careful to preserve the plums

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of the Commissary; but the remainder of the scene, perhaps because of his rising anger, has left but little definite in the memory of the *Arethusa*. The Commissary was not, I think, a practiced literary man; no sooner, at least, had he taken pen in hand and embarked on the composition of the *procès-verbal*, than he became distinctly more uncivil and began to show a predilection for that simplest of all forms of repartee: "You lie!" Several times the *Arethusa* let it pass, and then suddenly flared up, refused to accept more insults or to answer further questions, defied the Commissary to do his worst, and promised him, if he did, that he should bitterly repent it. Perhaps if he had worn this proud front from the first, instead of beginning with a sense of entertainment and then going on to argue, the thing might have turned otherwise; for even at this eleventh hour the Commissary was visibly staggered. But it was too late; he had been challenged; the *procès-verbal* was begun; and he again squared his elbows over his writing, and the *Arethusa* was led forth a prisoner.

A step or two down the hot road stood the gendarmerie. Thither was our unfortunate conducted, and there he was bidden to empty forth the contents of his pockets. A handkerchief, a pen, a pencil, a pipe and tobacco, matches, and some ten francs of change: that was all. Not a file, not a cipher, not a scrap of writing whether to identify or to condemn. The very gendarme was appalled before such destitution.

"I regret," he said, "that I arrested you, for I see that you are no *voyou*." And he promised him every indulgence.

The *Arethusa*, thus encouraged, asked for his pipe. That he was told was impossible, but if he chewed, he might have some tobacco. He did not chew, however, and asked instead to have his handkerchief.

"*Non*," said the gendarme. "*Nous avons eu des histoires de gens qui se sont pendus.*" (No, we have had histories of people who hanged themselves.)

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"What," cried the *Arethusa*. "And is it for that you refuse me my handkerchief? But see how much more easily I could hang myself in my trousers!"

The man was struck by the novelty of the idea; but he stuck to his colors, and only continued to repeat vague offers of service.

"At least," said the *Arethusa*, "be sure that you arrest my comrade; he will follow me erelong on the same road, and you can tell him by the sack upon his shoulders."

This promised, the prisoner was led round into the back court of the building, a cellar door was opened, he was motioned down the stair, and bolts grated and chains clanged behind his descending person.

The philosophic and still more the imaginative mind is apt to suppose itself prepared for any mortal accident. Prison, among other ills, was one that had been often faced by the undaunted *Arethusa*. Even as he went down the stairs, he was telling himself that here was a famous occasion for a roundel, and that like the committed linnets of the tuneful cavalier, he too would make his prison musical. I will tell the truth at once: the roundel was never written, or it should be printed in this place, to raise a smile. Two reasons interfered: the first moral, the second physical.

It is one of the curiosities of human nature, that although all men are liars, they can none of them bear to be told so of themselves. To get and take the lie with equanimity is a stretch beyond the stoic; and the *Arethusa*, who had been surfeited upon that insult, was blazing inwardly with a white heat of smothered wrath. But the physical had also its part. The cellar in which he was confined was some feet underground, and it was only lighted by an unglazed, narrow aperture high up in the wall and smothered in the leaves of a green vine. The walls were of naked masonry, the floor of bare earth; by way of furniture there was an earthenware basin, a water jug, and a

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wooden bedstead with a blue-gray cloak for bedding. To be taken from the hot air of a summer's afternoon, the reverberation of the road and the stir of rapid exercise, and plunged into the gloom and damp of this receptacle for vagabonds, struck an instant chill upon the *Arethusa's* blood. Now see in how small a matter a hardship may consist: the floor was exceedingly uneven underfoot, with the very spade marks, I suppose, of the laborers who dug the foundations of the barrack; and what with the poor twilight and the irregular surface, walking was impossible. The caged author resisted for a good while; but the chill of the place struck deeper and deeper; and at length, with such reluctance as you may fancy, he was driven to climb upon the bed and wrap himself in the public covering. There, then, he lay upon the verge of shivering, plunged in semidarkness, wound in a garment whose touch he dreaded like the plague, and (in a spirit far removed from resignation) telling the roll of the insults he had just received. These are not circumstances favorable to the muse.

Meantime (to look at the upper surface where the sun was still shining and the guns of sportsmen were still noisy through the tufted plain) the *Cigarette* was drawing near at his more philosophic pace. In those days of liberty and health he was the constant partner of the *Arethusa*, and had ample opportunity to share in that gentleman's disfavor with the police. Many a bitter bowl had he partaken of with that disastrous comrade. He was himself a man born to float easily through life, his face and manner artfully recommending him to all. There was but one suspicious circumstance he could not carry off, and that was his companion. He will not readily forget the Commissary in what is ironically called the free town of Frankfort-on-the-Main; nor the Franco-Belgian frontier; nor the inn at La Fère; last, but not least, he is pretty certain to remember Châtillon-sur-Loire.

At the town entry, the gendarme culled him like a wayside

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flower; and a moment later, two persons, in a high state of surprise, were confronted in the Commissary's office. For if the *Cigarette* was surprised to be arrested, the Commissary was no less taken aback by the appearance and appointments of his captive. Here was a man about whom there could be no mistake: a man of an unquestionable and unassailable manner, in apple-pie order, dressed not with neatness merely but elegance, ready with his passport, at a word, and well supplied with money: a man the Commissary would have doffed his hat to on chance upon the highway; and this *beau cavalier* unblushingly claimed the *Arethusa* for his comrade! The conclusion of the interview was foregone; of its humors, I remember only one. "Baronet?" demanded the magistrate, glancing up from the passport. "*Alors, monsieur, vous êtes le fils d'un baron?*" And when the *Cigarette* (his one mistake throughout the interview) denied the soft impeachment, "*Alors,*" from the Commissary, "*ce n'est pas votre passeport!*" But these were ineffectual thunders; he never dreamed of laying hands upon the *Cigarette;* presently he fell into a mood of unrestrained admiration, gloating over the contents of the knapsack, commending our friend's tailor. Ah, what an honored guest was the Commissary entertaining! what suitable clothes he wore for the warm weather! what beautiful maps, what an attractive work of history he carried in his knapsack! You are to understand there was now but one point of difference between them: what was to be done with the *Arethusa?* the *Cigarette* demanding his release, the Commissary still claiming him as the dungeon's own. Now it chanced that the *Cigarette* had passed some years of his life in Egypt, where he had made acquaintance with two very bad things, cholera morbus and pashas; and in the eye of the Commissary, as he fingered the volume of Michelet, it seemed to our traveler there was something Turkish. I pass over this lightly; it is highly possible there was some misunderstanding, highly possible that the Commissary (charmed with his visitor) supposed

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the attraction to be mutual and took for an act of growing friendship what the *Cigarette* himself regarded as a bribe. And at any rate, was there ever a bribe more singular than an odd volume of Michelet's history? The work was promised him for the morrow, before our departure; and presently after, either because he had his price, or to show that he was not the man to be behind in friendly offices — "*Eh bien*," he said, "*je suppose qu'il faut lâcher votre camarade.*" And he tore up that feast of humor, the unfinished *procès-verbal.* Ah, if he had only torn up instead the *Arethusa's* roundels! There were many works burned at Alexandria, there are many treasured in the British Museum, that I could better spare than the *procès-verbal* of Châtillon. Poor bubuckled Commissary! I begin to be sorry that he never had his Michelet: perceiving in him fine human traits, a broad-based stupidity, a gusto in his magisterial functions, a taste for letters, a ready admiration for the admirable. And if he did not admire the *Arethusa*, he was not alone in that.

To the imprisoned one, shivering under the public covering, there came suddenly a noise of bolts and chains. He sprang to his feet, ready to welcome a companion in calamity; and instead of that, the door was flung wide, the friendly gendarme appeared above in the strong daylight, and with a magnificent gesture (being probably a student of the drama) — "*Vous êtes libre!*" he said. None too soon for the *Arethusa.* I doubt if he had been half an hour imprisoned; but by the watch in a man's brain (which was the only watch he carried) he should have been eight times longer; and he passed forth with ecstasy up the cellar stairs into the healing warmth of the afternoon sun; and the breath of the earth came as sweet as a cow's into his nostril; and he heard again (and could have laughed for pleasure) the concord of delicate noises that we call the hum of life.

And here it might be thought that my history ended; but not so, this was an act drop and not the curtain. Upon what

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followed in front of the barrack, since there was a lady in the case, I scruple to expatiate. The wife of the Maréchal-des-logis was a handsome woman, and yet the *Arethusa* was not sorry to be gone from her society. Something of her image, cool as a peach on that hot afternoon, still lingers in his memory: yet more of her conversation. "You have there a very fine parlor," said the poor gentleman. — "Ah," said Madame la Maréchale (*des-logis*), "you are very well acquainted with such parlors!" And you should have seen with what a hard and scornful eye she measured the vagabond before her! I do not think he ever hated the Commissary; but before that interview was at an end, he hated Madame la Maréchale. His passion (as I am led to understand by one who was present) stood confessed in a burning eye, a pale cheek, and a trembling utterance; Madame meanwhile tasting the joys of the matador, goading him with barbed words and staring him coldly down.

It was certainly good to be away from this lady, and better still to sit down to an excellent dinner in the inn. Here, too, the despised travelers scraped acquaintance with their next neighbor, a gentleman of these parts, returned from the day's sport, who had the good taste to find pleasure in their society. The dinner at an end, the gentleman proposed the acquaintance should be ripened in the *café*.

The *café* was crowded with sportsmen conclamantly explaining to each other and the world the smallness of their bags. About the center of the room, the *Cigarette* and the *Arethusa* sat with their new acquaintance; a trio very well pleased, for the travelers (after their late experience) were greedy of consideration, and their sportsman rejoiced in a pair of patient listeners. Suddenly the glass door flew open with a crash; the Maréchal-des-logis appeared in the interval, gorgeously belted and befrogged, entered without salutation, strode up the room with a clang of spurs and weapons, and disappeared through a door at the far end. Close at his heels followed the *Arethusa's*

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gendarme of the afternoon, imitating, with a nice shade of difference, the imperial bearing of his chief; only, as he passed, he struck lightly with his open hand on the shoulder of his late captive, and with that ringing, dramatic utterance of which he had the secret — "*Suivez!*" said he.

The arrest of the members, the oath of the Tennis Court, the signing of the Declaration of Independence, Mark Antony's oration, all the brave scenes of history, I conceive as having been not unlike that evening in the *café* at Châtillon. Terror breathed upon the assembly. A moment later, when the *Arethusa* had followed his recaptors into the farther part of the house, the *Cigarette* found himself alone with his coffee in a ring of empty chairs and tables, all the lusty sportsmen huddled into corners, all their clamorous voices hushed in whispering, all their eyes shooting at him furtively as at a leper.

And the *Arethusa?* Well, he had a long, sometimes a trying, interview in the back kitchen. The Maréchal-des-logis, who was a very handsome man, and I believe both intelligent and honest, had no clear opinion on the case. He thought the Commissary had done wrong, but he did not wish to get his subordinates into trouble; and he proposed this, that, and the other, to all of which the *Arethusa* (with a growing sense of his position) demurred.

"In short," suggested the *Arethusa*, "you want to wash your hands of further responsibility? Well, then, let me go to Paris."

The Maréchal-des-logis looked at his watch.

"You may leave," said he, "by the ten o'clock train for Paris."

And at noon the next day the travelers were telling their misadventure in the dining room at Siron's.

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TRAVELS WITH A DONKEY

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My dear Sidney Colvin,

The journey which this little book is to describe was very agreeable and fortunate for me. After an uncouth beginning, I had the best of luck to the end. But we are all travelers in what John Bunyan calls the wilderness of this world, — all, too, travelers with a donkey; and the best that we find in our travels is an honest friend. He is a fortunate voyager who finds many. We travel, indeed, to find them. They are the end and the reward of life. They keep us worthy of ourselves; and, when we are alone, we are only nearer to the absent.

Every book is, in an intimate sense, a circular letter to the friends of him who writes it. They alone take his meaning; they find private messages, assurances of love, and expressions of gratitude dropped for them in every corner. The public is but a generous patron who defrays the postage. Yet, though the letter is directed to all, we have an old and kindly custom of addressing it on the outside to one. Of what shall a man be proud, if he is not proud of his friends? And so, my dear Sidney Colvin, it is with pride that I sign myself affectionately yours,

R. L. S.

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VELAY

THE DONKEY, THE PACK, AND THE PACKSADDLE

In a little place called Le Monastier, in a pleasant highland valley fifteen miles from Le Puy, I spent about a month of fine days. Monastier is notable for the making of lace, for drunkenness, for freedom of language, and for unparalleled political dissension. There are adherents of each of the four French parties — Legitimists, Orleanists, Imperialists, and Republicans — in this little mountain town; and they all hate, loathe, decry, and calumniate each other. Except for business purposes, or to give each other the lie in a tavern brawl, they have laid aside even the civility of speech. 'T is a mere mountain Poland. In the midst of this Babylon I found myself a rallying point; every one was anxious to be kind and helpful to the stranger. This was not merely from the natural hospitality of mountain people, nor even from the surprise with which I was regarded as a man living of his own free will in Monastier, when he might just as well have lived anywhere else in this big world; it arose a good deal from my projected excursion southward through the Cévennes. A traveler of my sort was a thing hitherto unheard-of in that district. I was looked upon with contempt, like a man who should project a journey to the moon, but yet with a respectful interest, like one setting forth for the inclement Pole. All were ready to help in my preparations; a crowd of sympathizers supported me at the critical moment of a bargain; not a step was taken but was heralded by glasses round and celebrated by a dinner or a breakfast.

It was already hard upon October before I was ready to set forth, and at the high altitudes over which my road lay there

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was no Indian summer to be looked for. I was determined, if not to camp out, at least to have the means of camping out in my possession; for there is nothing more harassing to an easy mind than the necessity of reaching shelter by dusk, and the hospitality of a village inn is not always to be reckoned sure by those who trudge on foot. A tent, above all for a solitary traveler, is troublesome to pitch, and troublesome to strike again; and even on the march it forms a conspicuous feature in your baggage. A sleeping sack, on the other hand, is always ready — you have only to get into it; it serves a double purpose — a bed by night, a portmanteau by day; and it does not advertise your intention of camping out to every curious passer-by. This is a huge point. If the camp is not secret, it is but a troubled resting place; you become a public character; the convivial rustic visits your bedside after an early supper; and you must sleep with one eye open, and be up before the day. I decided on a sleeping sack; and after repeated visits to Le Puy, and a deal of high living for myself and my advisers, a sleeping sack was designed, constructed, and triumphally brought home.

This child of my invention was nearly six feet square, exclusive of two triangular flaps to serve as a pillow by night and as the top and bottom of the sack by day. I call it "the sack," but it was never a sack by more than courtesy: only a sort of long roll or sausage, green waterproof cart cloth without and blue sheep's fur within. It was commodious as a valise, warm and dry for a bed. There was luxurious turning room for one; and at a pinch the thing might serve for two. I could bury myself in it up to the neck; for my head I trusted to a fur cap, with a hood to fold down over my ears and a band to pass under my nose like a respirator; and in case of heavy rain I proposed to make myself a little tent, or tentlet, with my waterproof coat, three stones, and a bent branch.

It will readily be conceived that I could not carry this huge package on my own, merely human, shoulders. It remained to

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choose a beast of burthen. Now, a horse is a fine lady among animals, flighty, timid, delicate in eating, of tender health; he is too valuable and too restive to be left alone, so that you are chained to your brute as to a fellow galley slave; a dangerous road puts him out of his wits; in short, he 's an uncertain and exacting ally, and adds thirtyfold to the troubles of the voyager. What I required was something cheap and small and hardy, and of a stolid and peaceful temper; and all these requisites pointed to a donkey.

There dwelt an old man in Monastier, of rather unsound intellect according to some, much followed by street boys, and known to fame as Father Adam. Father Adam had a cart, and to draw the cart a diminutive she-ass, not much bigger than a dog, the color of a mouse, with a kindly eye and a determined under jaw. There was something neat and high-bred, a quaker-ish elegance, about the rogue that hit my fancy on the spot. Our first interview was in Monastier market place. To prove her good temper, one child after another was set upon her back to ride, and one after another went head over heels into the air; until a want of confidence began to reign in youthful bosoms, and the experiment was discontinued from a dearth of subjects. I was already backed by a deputation of my friends; but as if this were not enough, all the buyers and sellers came round and helped me in the bargain; and the ass and I and Father Adam were the center of a hubbub for near half an hour. At length she passed into my service for the consideration of sixty-five francs and a glass of brandy. The sack had already cost eighty francs and two glasses of beer; so that Modestine, as I instantly baptized her, was upon all accounts the cheaper article. Indeed, that was as it should be; for she was only an appurtenance of my mattress, or self-acting bedstead on four casters.

I had a last interview with Father Adam in a billiard room at the witching hour of dawn, when I administered the brandy.

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He professed himself greatly touched by the separation, and declared he had often bought white bread for the donkey when he had been content with black bread for himself; but this, according to the best authorities, must have been a flight of fancy. He had a name in the village for brutally misusing the ass; yet it is certain that he shed a tear, and the tear made a clean mark down one cheek.

By the advice of a fallacious local saddler, a leather pad was made for me with rings to fasten on my bundle; and I thoughtfully completed my kit and arranged my toilet. By way of armory and utensils, I took a revolver, a little spirit lamp and pan, a lantern and some halfpenny candles, a jackknife and a large leather flask. The main cargo consisted of two entire changes of warm clothing — besides my traveling wear of country velveteen, pilot coat, and knitted spencer — some books, and my railway rug, which, being also in the form of a bag, made me a double castle for cold nights. The permanent larder was represented by cakes of chocolate and tins of Bologna sausage. All this, except what I carried about my person, was easily stowed into the sheepskin bag; and by good fortune I threw in my empty knapsack, rather for convenience of carriage than from any thought that I should want it on my journey. For more immediate needs, I took a leg of cold mutton, a bottle of Beaujolais, an empty bottle to carry milk, an egg beater, and a considerable quantity of black bread and white, like Father Adam, for myself and donkey, only in my scheme of things the destinations were reversed.

Monastrians, of all shades of thought in politics, had agreed in threatening me with many ludicrous misadventures, and with sudden death in many surprising forms. Cold, wolves, robbers, above all the nocturnal practical joker, were daily and eloquently forced on my attention. Yet in these vaticinations, the true, patent danger was left out. Like Christian, it was from my pack I suffered by the way. Before telling my own mishaps, let

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me, in two words, relate the lesson of my experience. If the pack is well strapped at the ends, and hung at full length — not doubled, for your life — across the packsaddle, the traveler is safe. The saddle will certainly not fit, such is the imperfection of our transitory life; it will assuredly topple and tend to overset; but there are stones on every roadside, and a man soon learns the art of correcting any tendency to overbalance with a well-adjusted stone.

On the day of my departure I was up a little after five; by six, we began to load the donkey; and ten minutes after, my hopes were in the dust. The pad would not stay on Modestine's back for half a moment. I returned it to its maker, with whom I had so contumelious a passage that the street outside was crowded from wall to wall with gossips looking on and listening. The pad changed hands with much vivacity; perhaps it would be more descriptive to say that we threw it at each other's heads; and, at any rate, we were very warm and unfriendly, and spoke with a deal of freedom.

I had a common donkey packsaddle — a *barde*, as they call it — fitted upon Modestine; and once more loaded her with my effects. The double sack, my pilot coat (for it was warm, and I was to walk in my waistcoat), a great bar of black bread, and an open basket containing the white bread, the mutton, and the bottles, were all corded together in a very elaborate system of knots, and I looked on the result with fatuous content. In such a monstrous deck cargo, all poised above the donkey's shoulders, with nothing below to balance, on a brand-new packsaddle that had not yet been worn to fit the animal, and fastened with brand-new girths that might be expected to stretch and slacken by the way, even a very careless traveler should have seen disaster brewing. That elaborate system of knots, again, was the work of too many sympathizers to be very artfully designed. It is true they tightened the cords with a will; as many as three at a time would have a foot against Modestine's

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quarters, and be hauling with clenched teeth; but I learned afterwards that one thoughtful person, without any exercise of force, can make a more solid job than half a dozen heated and enthusiastic grooms. I was then but a novice; even after the misadventure of the pad nothing could disturb my security, and I went forth from the stable door as an ox goeth to the slaughter.

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The bell of Monastier was just striking nine as I got quit of these preliminary troubles and descended the hill through the common. As long as I was within sight of the windows, a secret shame and the fear of some laughable defeat withheld me from tampering with Modestine. She tripped along upon her four small hoofs with a sober daintiness of gait; from time to time she shook her ears or her tail; and she looked so small under the bundle that my mind misgave me. We got across the ford without difficulty — there was no doubt about the matter, she was docility itself — and once on the other bank, where the road begins to mount through pine woods, I took in my right hand the unhallowed staff, and with a quaking spirit applied it to the donkey. Modestine brisked up her pace for perhaps three steps, and then relapsed into her former minuet. Another application had the same effect, and so with the third. I am worthy the name of an Englishman, and it goes against my conscience to lay my hand rudely on a female. I desisted, and looked her all over from head to foot; the poor brute's knees were trembling and her breathing was distressed; it was plain that she could go no faster on a hill. God forbid, thought I, that I should brutalize this innocent creature; let her go at her own pace, and let me patiently follow.

What that pace was, there is no word mean enough to describe; it was something as much slower than a walk as a walk is slower than a run; it kept me hanging on each foot for an incredible length of time; in five minutes it exhausted the spirit and set up a fever in all the muscles of the leg. And yet I had to keep close at hand and measure my advance exactly upon hers; for if I dropped a few yards into the rear, or went on a few yards ahead, Modestine came instantly to a halt and began

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to browse. The thought that this was to last from here to Alais nearly broke my heart. Of all conceivable journeys, this promised to be the most tedious. I tried to tell myself it was a lovely day; I tried to charm my foreboding spirit with tobacco; but I had a vision ever present to me of the long, long roads, up hill and down dale, and a pair of figures ever infinitesimally moving, foot by foot, a yard to the minute, and, like things enchanted in a nightmare, approaching no nearer to the goal.

In the meantime there came up behind us a tall peasant, perhaps forty years of age, of an ironical snuffy countenance, and arrayed in the green tail coat of the country. He overtook us hand over hand, and stopped to consider our pitiful advance.

"Your donkey," says he, "is very old?"

I told him, I believed not.

Then, he supposed, we had come far.

I told him, we had but newly left Monastier.

"*Et vous marchez comme ça!*" cried he; and, throwing back his head, he laughed long and heartily. I watched him, half prepared to feel offended, until he had satisfied his mirth; and then, "You must have no pity on these animals," said he; and, plucking a switch out of a thicket, he began to lace Modestine about the stern works, uttering a cry. The rogue pricked up her ears and broke into a good round pace, which she kept up without flagging, and without exhibiting the least symptom of distress, as long as the peasant kept beside us. Her former panting and shaking had been, I regret to say, a piece of comedy.

My *deus ex machina*, before he left me, supplied some excellent, if inhumane, advice; presented me with the switch, which he declared she would feel more tenderly than my cane; and finally taught me the true cry or masonic word of donkey drivers, "Proot!" All the time, he regarded me with a comical incredulous air, which was embarrassing to confront; and smiled over

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my donkey driving, as I might have smiled over his orthography, or his green tail coat. But it was not my turn for the moment.

I was proud of my new lore, and thought I had learned the art to perfection. And certainly Modestine did wonders for the rest of the forenoon, and I had a breathing space to look about me. It was Sabbath; the mountain fields were all vacant in the sunshine; and as we came down through St. Martin de Frugères, the church was crowded to the door, there were people kneeling without upon the steps, and the sound of the priest's chanting came forth out of the dim interior. It gave me a home feeling on the spot; for I am a countryman of the Sabbath, so to speak, and all Sabbath observances, like a Scotch accent, strike in me mixed feelings, grateful and the reverse. It is only a traveler, hurrying by like a person from another planet, who can rightly enjoy the peace and beauty of the great ascetic feast. The sight of the resting country does his spirit good. There is something better than music in the wide unusual silence; and it disposes him to amiable thoughts, like the sound of a little river or the warmth of sunlight.

In this pleasant humor I came down the hill to where Goudet stands in the green end of a valley, with Château Beaufort opposite upon a rocky steep, and the stream, as clear as crystal, lying in a deep pool between them. Above and below, you may hear it wimpling over the stones, an amiable stripling of a river, which it seems absurd to call the Loire. On all sides, Goudet is shut in by mountains; rocky footpaths, practicable at best for donkeys, join it to the outer world of France; and the men and women drink and swear, in their green corner, or look up at the snow-clad peaks in winter from the threshold of their homes, in an isolation, you would think, like that of Homer's Cyclops. But it is not so; the postman reaches Goudet with the letter bag; the aspiring youth of Goudet are within a day's walk of the railway at Le Puy; and here in the inn you may find an engraved portrait of the host's nephew,

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Régis Senac, "Professor of Fencing and Champion of the two Americas," a distinction gained by him, along with the sum of five hundred dollars, at Tammany Hall, New York, on the 10th April, 1876.

I hurried over my midday meal, and was early forth again. But, alas, as we climbed the interminable hill upon the other side, "Proot!" seemed to have lost its virtue. I prooted like a lion, I prooted mellifluously like a sucking dove; but Modestine would be neither softened nor intimidated. She held doggedly to her pace; nothing but a blow would move her, and that only for a second. I must follow at her heels, incessantly belaboring. A moment's pause in this ignoble toil, and she relapsed into her own private gait. I think I never heard of any one in as mean a situation. I must reach the lake of Bouchet, where I meant to camp, before sundown, and, to have even a hope of this, I must instantly maltreat this uncomplaining animal. The sound of my own blows sickened me. Once, when I looked at her, she had a faint resemblance to a lady of my acquaintance who formerly loaded me with kindness; and this increased my horror of my cruelty.

To make matters worse, we encountered another donkey, ranging at will upon the roadside; and this other donkey chanced to be a gentleman. He and Modestine met nickering for joy, and I had to separate the pair and beat down their young romance with a renewed and feverish bastinado. If the other donkey had had the heart of a male under his hide, he would have fallen upon me tooth and hoof; and this was a kind of consolation — he was plainly unworthy of Modestine's affection. But the incident saddened me, as did everything that spoke of my donkey's sex.

It was blazing hot up the valley, windless, with vehement sun upon my shoulders; and I had to labor so consistently with my stick that the sweat ran into my eyes. Every five minutes, too, the pack, the basket, and the pilot coat would take an ugly

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slew to one side or the other; and I had to stop Modestine, just when I had got her to a tolerable pace of about two miles an hour, to tug, push, shoulder, and readjust the load. And at last, in the village of Ussel, saddle and all, the whole hypothec turned round and groveled in the dust below the donkey's belly. She, none better pleased, incontinently drew up and seemed to smile; and a party of one man, two women, and two children came up, and, standing round me in a half circle, encouraged her by their example.

I had the devil's own trouble to get the thing righted; and the instant I had done so, without hesitation, it toppled and fell down upon the other side. Judge if I was hot! And yet not a hand was offered to assist me. The man, indeed, told me I ought to have a package of a different shape. I suggested, if he knew nothing better to the point in my predicament, he might hold his tongue. And the good-natured dog agreed with me smilingly. It was the most despicable fix. I must plainly content myself with the pack for Modestine, and take the following items for my own share of the portage: a cane, a quart flask, a pilot jacket heavily weighted in the pockets, two pounds of black bread, and an open basket full of meats and bottles. I believe I may say I am not devoid of greatness of soul; for I did not recoil from this infamous burthen. I disposed it, Heaven knows how, so as to be mildly portable, and then proceeded to steer Modestine through the village. She tried, as was indeed her invariable habit, to enter every house and every courtyard in the whole length; and, encumbered as I was, without a hand to help myself, no words can render an idea of my difficulties. A priest, with six or seven others, was examining a church in process of repair, and he and his acolytes laughed loudly as they saw my plight. I remembered having laughed myself when I had seen good men struggling with adversity in the person of a jackass, and the recollection filled me with penitence. That was in my old light days, before this trouble came

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upon me. God knows at least that I shall never laugh again, thought I. But O, what a cruel thing is a farce to those engaged in it!

A little out of the village, Modestine, filled with the demon, set her heart upon a byroad, and positively refused to leave it. I dropped all my bundles, and, I am ashamed to say, struck the poor sinner twice across the face. It was pitiful to see her lift up her head with shut eyes, as if waiting for another blow. I came very near crying; but I did a wiser thing than that, and sat squarely down by the roadside to consider my situation under the cheerful influence of tobacco and a nip of brandy. Modestine, in the meanwhile, munched some black bread with a contrite hypocritical air. It was plain that I must make a sacrifice to the gods of shipwreck. I threw away the empty bottle destined to carry milk; I threw away my own white bread, and, disdaining to act by general average, kept the black bread for Modestine; lastly, I threw away the cold leg of mutton and the egg whisk, although this last was dear to my heart. Thus I found room for everything in the basket, and even stowed the boating coat on the top. By means of an end of cord I slung it under one arm; and although the cord cut my shoulder, and the jacket hung almost to the ground, it was with a heart greatly lightened that I set forth again.

I had now an arm free to thrash Modestine, and cruelly I chastised her. If I were to reach the lakeside before dark, she must bestir her little shanks to some tune. Already the sun had gone down into a windy-looking mist; and although there were still a few streaks of gold far off to the east on the hills and the black fir woods, all was cold and gray about our onward path. An infinity of little country byroads led hither and thither among the fields. It was the most pointless labyrinth. I could see my destination overhead, or rather the peak that dominates it; but choose as I pleased, the roads always ended by turning away from it, and sneaking back towards the valley, or northward

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along the margin of the hills. The failing light, the waning color, the naked, unhomely, stony country through which I was traveling, threw me into some despondency. I promise you, the stick was not idle; I think every decent step that Modestine took must have cost me at least two emphatic blows. There was not another sound in the neighborhood but that of my unwearying bastinado.

Suddenly, in the midst of my toils, the load once more bit the dust, and, as by enchantment, all the cords were simultaneously loosened, and the road scattered with my dear possessions. The packing was to begin again from the beginning; and as I had to invent a new and better system, I do not doubt but I lost half an hour. It began to be dusk in earnest as I reached a wilderness of turf and stones. It had the air of being a road which should lead everywhere at the same time; and I was falling into something not unlike despair when I saw two figures stalking towards me over the stones. They walked one behind the other like tramps, but their pace was remarkable. The son led the way, a tall, ill-made, somber, Scotch-looking man; the mother followed, all in her Sunday's best, with an elegantly embroidered ribbon to her cap, and a new felt hat atop, and proffering, as she strode along with kilted petticoats, a string of obscene and blasphemous oaths.

I hailed the son and asked him my direction. He pointed loosely west and northwest, muttered an inaudible comment, and, without slacking his pace for an instant, stalked on, as he was going, right athwart my path. The mother followed without so much as raising her head. I shouted and shouted after them, but they continued to scale the hillside, and turned a deaf ear to my outcries. At last, leaving Modestine by herself, I was constrained to run after them, hailing the while. They stopped as I drew near, the mother still cursing; and I could see she was a handsome, motherly, respectable-looking woman. The son once more answered me roughly and inaudibly, and was

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for setting out again. But this time I simply collared the mother, who was nearest me, and, apologizing for my violence, declared that I could not let them go until they had put me on my road. They were neither of them offended — rather mollified than otherwise; told me I had only to follow them; and then the mother asked me what I wanted by the lake at such an hour. I replied, in the Scotch manner, by inquiring if she had far to go herself. She told me, with another oath, that she had an hour and a half's road before her. And then, without salutation, the pair strode forward again up the hillside in the gathering dusk.

I returned for Modestine, pushed her briskly forward, and, after a sharp ascent of twenty minutes, reached the edge of a plateau. The view, looking back on my day's journey, was both wild and sad. Mount Mézenc and the peaks beyond St. Julien stood out in trenchant gloom against a cold glitter in the east; and the intervening field of hills had fallen together into one broad wash of shadow, except here and there the outline of a wooded sugar loaf in black, here and there a white irregular patch to represent a cultivated farm, and here and there a blot where the Loire, the Gazeille, or the Lausonne wandered in a gorge.

Soon we were on a highroad, and surprise seized on my mind as I beheld a village of some magnitude close at hand; for I had been told that the neighborhood of the lake was uninhabited except by trout. The road smoked in the twilight with children driving home cattle from the fields; and a pair of mounted stride-legged women, hat and cap and all, dashed past me at a hammering trot from the canton where they had been to church and market. I asked one of the children where I was. At Bouchet St. Nicolas, he told me. Thither, about a mile south of my destination, and on the other side of a respectable summit, had these confused roads and treacherous peasantry conducted me. My shoulder was cut, so that it hurt sharply; my arm ached like toothache from perpetual beating; I gave up the lake and my design to camp, and asked for the *auberge*.

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I HAVE A GOAD

The *auberge* of Bouchet St. Nicolas was among the least pretentious I have ever visited; but I saw many more of the like upon my journey. Indeed, it was typical of these French highlands. Imagine a cottage of two stories, with a bench before the door; the stable and kitchen in a suite, so that Modestine and I could hear each other dining; furniture of the plainest, earthen floors, a single bedchamber for travelers, and that without any convenience but beds. In the kitchen cooking and eating go forward side by side, and the family sleep at night. Any one who has a fancy to wash must do so in public at the common table. The food is sometimes spare; hard fish and omelette have been my portion more than once; the wine is of the smallest, the brandy abominable to man; and the visit of a fat sow, grouting under the table and rubbing against your legs, is no impossible accompaniment to dinner.

But the people of the inn, in nine cases out of ten, show themselves friendly and considerate. As soon as you cross the doors you cease to be a stranger; and although this peasantry are rude and forbidding on the highway, they show a tincture of kind breeding when you share their hearth. At Bouchet, for instance, I uncorked my bottle of Beaujolais, and asked the host to join me. He would take but little.

"I am an amateur of such wine, do you see?" he said, "and I am capable of leaving you not enough."

In these hedge inns the traveler is expected to eat with his own knife; unless he ask, no other will be supplied; with a glass, a whang of bread, and an iron fork, the table is completely laid. My knife was cordially admired by the landlord of Bouchet, and the spring filled him with wonder.

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"I should never have guessed that," he said. "I would bet," he added, weighing it in his hand, "that this cost you not less than five francs."

When I told him it had cost me twenty, his jaw dropped.

He was a mild, handsome, sensible, friendly old man, astonishingly ignorant. His wife, who was not so pleasant in her manners, knew how to read, although I do not suppose she ever did so. She had a share of brains and spoke with a cutting emphasis, like one who ruled the roast.

"My man knows nothing," she said, with an angry nod; "he is like the beasts."

And the old gentleman signified acquiescence with his head. There was no contempt on her part, and no shame on his; the facts were accepted loyally, and no more about the matter.

I was tightly cross-examined about my journey; and the lady understood in a moment, and sketched out what I should put into my book when I got home. "Whether people harvest or not in such or such a place; if there were forests; studies of manners; what, for example, I and the master of the house say to you; the beauties of Nature, and all that." And she interrogated me with a look.

"It is just that," said I.

"You see," she added to her husband, "I understood that."

They were both much interested by the story of my misadventures.

"In the morning," said the husband, "I will make you something better than your cane. Such a beast as that feels nothing; it is in the proverb — *dur comme un âne;* you might beat her insensible with a cudgel, and yet you would arrive nowhere."

Something better! I little knew what he was offering.

The sleeping room was furnished with two beds. I had one; and I will own I was a little abashed to find a young man and his wife and child in the act of mounting into the other. This was my first experience of the sort; and if I am always to feel

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equally silly and extraneous, I pray God it be my last as well. I kept my eyes to myself, and know nothing of the woman except that she had beautiful arms, and seemed no whit abashed by my appearance. As a matter of fact, the situation was more trying to me than to the pair. A pair keep each other in countenance; it is the single gentleman who has to blush. But I could not help attributing my sentiments to the husband, and sought to conciliate his tolerance with a cup of brandy from my flask. He told me that he was a cooper of Alais traveling to St. Étienne in search of work, and that in his spare moments he followed the fatal calling of a maker of matches. Me he readily enough divined to be a brandy merchant.

I was up first in the morning (Monday, September 23d), and hastened my toilet guiltily, so as to leave a clear field for madam, the cooper's wife. I drank a bowl of milk, and set off to explore the neighborhood of Bouchet. It was perishing cold, a gray, windy, wintry morning; misty clouds flew fast and low; the wind piped over the naked platform; and the only speck of color was away behind Mount Mézenc and the eastern hills, where the sky still wore the orange of the dawn.

It was five in the morning, and four thousand feet above the sea; and I had to bury my hands in my pockets and trot. People were trooping out to the labors of the field by twos and threes, and all turned round to stare upon the stranger. I had seen them coming back last night, I saw them going afield again; and there was the life of Bouchet in a nutshell.

When I came back to the inn for a bit of breakfast, the landlady was in the kitchen combing out her daughter's hair; and I made her my compliments upon its beauty.

"Oh, no," said the mother; "it is not so beautiful as it ought to be. Look, it is too fine."

Thus does a wise peasantry console itself under adverse physical circumstances, and, by a startling democratic process, the defects of the majority decide the type of beauty.

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"And where," said I, "is monsieur?"

"The master of the house is upstairs," she answered, "making you a goad."

Blessed be the man who invented goads! Blessed the inn keeper of Bouchet St. Nicolas, who introduced me to their use! This plain wand, with an eighth of an inch of pin, was indeed a scepter when he put it in my hands. Thenceforward Modestine was my slave. A prick, and she passed the most inviting stable door. A prick, and she broke forth into a gallant little trotlet that devoured the miles. It was not a remarkable speed, when all was said; and we took four hours to cover ten miles at the best of it. But what a heavenly change since yesterday! No more wielding of the ugly cudgel; no more flailing with an aching arm; no more broadsword exercise, but a discreet and gentlemanly fence. And what although now and then a drop of blood should appear on Modestine's mouse-colored wedgelike rump? I should have preferred it otherwise, indeed; but yesterday's exploits had purged my heart of all humanity. The perverse little devil, since she would not be taken with kindness, must even go with pricking.

It was bleak and bitter cold, and, except a cavalcade of stride-legged ladies and a pair of post runners, the road was dead solitary all the way to Pradelles. I scarce remember an incident but one. A handsome foal with a bell about his neck came charging up to us upon a stretch of common, sniffed the air martially as one about to do great deeds, and, suddenly thinking otherwise in his green young heart, put about and galloped off as he had come, the bell tinkling in the wind. For a long while afterwards I saw his noble attitude as he drew up, and heard the note of his bell; and when I struck the highroad, the song of the telegraph wires seemed to continue the same music. Pradelles stands on a hillside, high above the Allier, surrounded by rich meadows. They were cutting aftermath on all sides, which gave the neighborhood, this gusty autumn morning, an untimely smell

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of hay. On the opposite bank of the Allier the land kept mounting for miles to the horizon: a tanned and sallow autumn landscape, with black blots of fir wood and white roads wandering through the hills. Over all this the clouds shed a uniform and purplish shadow, sad and somewhat menacing, exaggerating height and distance, and throwing into still higher relief the twisted ribbons of the highway. It was a cheerless prospect, but one stimulating to a traveler. For I was now upon the limit of Velay, and all that I beheld lay in another county — wild Gévaudan, mountainous, uncultivated, and but recently disforested from terror of the wolves.

Wolves, alas, like bandits, seem to flee the traveler's advance; and you may trudge through all our comfortable Europe, and not meet with an adventure worth the name. But here, if anywhere, a man was on the frontiers of hope. For this was the land of the ever-memorable BEAST, the *Napoléon Buonaparte* of wolves. What a career was his? He lived ten months at free quarters in Gévaudan and Vivarais; he ate women and children and "shepherdesses celebrated for their beauty"; he pursued armed horsemen; he has been seen at broad noonday chasing a post chaise and outrider along the king's highroad, and chaise and outrider fleeing before him at a gallop. He was placarded like a political offender, and ten thousand francs were offered for his head. And yet, when he was shot and sent to Versailles, behold! a common wolf, and even small for that. "Though I could reach from pole to pole," sang Alexander Pope; the little corporal shook Europe; and if all wolves had been as this wolf, they would have changed the history of man. M. Elie Berthet has made him the hero of a novel, which I have read, and do not wish to read again.

I hurried over my lunch, and was proof against the landlady's desire that I should visit our Lady of Pradelles, "who performed many miracles, although she was of wood"; and before three quarters of an hour I was goading Modestine down the steep

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descent that leads to Langogne on the Allier. On both sides of the road, in big dusty fields, farmers were preparing for next spring. Every fifty yards a yoke of great-necked stolid oxen were patiently haling at the plow. I saw one of these mild, formidable servants of the glebe, who took a sudden interest in Modestine and me. The furrow down which he was journeying lay at an angle to the road, and his head was solidly fixed to the yoke like those of caryatides below a ponderous cornice; but he screwed round his big honest eyes and followed us with a ruminating look, until his master bade him turn the plow and proceed to reascend the field. From all these furrowing plowshares, from the feet of oxen, from a laborer here and there who was breaking the dry clods with a hoe, the wind carried away a thin dust like so much smoke. It was a fine, busy, breathing, rustic landscape; and as I continued to descend, the highlands of Gévaudan kept mounting in front of me against the sky.

I had crossed the Loire the day before; now I was to cross the Allier; so near are these two confluents in their youth. Just at the bridge of Langogne, as the long-promised rain was beginning to fall, a lassie of some seven or eight addressed me in the sacramental phrase, "*D'où'st que vous venez?*" She did it with so high an air that she set me laughing; and this cut her to the quick. She was evidently one who reckoned on respect, and stood looking after me in silent dudgeon, as I crossed the bridge and entered the county of Gévaudan.

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UPPER GÉVAUDAN

A CAMP IN THE DARK

The next day (Tuesday, September 24th), it was two o'clock in the afternoon before I got my journal written up and my knapsack repaired, for I was determined to carry my knapsack in the future and have no more ado with baskets; and half an hour afterwards I set out for Le Cheylard l'Evêque, a place on the borders of the forest of Mercoire. A man, I was told, should walk there in an hour and a half; and I thought it scarce too ambitious to suppose that a man encumbered with a donkey might cover the same distance in four hours.

All the way up the long hill from Langogne it rained and hailed alternately; the wind kept freshening steadily, although slowly; plentiful hurrying clouds — some dragging veils of straight rain shower, others massed and luminous, as though promising snow — careered out of the north and followed me along my way. I was soon out of the cultivated basin of the Allier, and away from the plowing oxen, and suchlike sights of the country. Moor, heathery marsh, tracts of rock and pines, woods of birch all jeweled with the autumn yellow, here and there a few naked cottages and bleak fields, — these were the characters of the country. Hill and valley followed valley and hill; the little green and stony cattle tracks wandered in and out of one another, split into three or four, died away in marshy hollows, and began again sporadically on hillsides or at the borders of a wood.

There was no direct road to Cheylard, and it was no easy affair to make a passage in this uneven country and through this intermittent labyrinth of tracks. It must have been about

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four when I struck Sagnerousse, and went on my way rejoicing in a sure point of departure. Two hours afterwards, the dusk rapidly falling, in a lull of the wind, I issued from a fir wood where I had long been wandering, and found, not the looked-for village, but another marish bottom among rough-and-tumble hills. For some time past I had heard the ringing of cattle bells ahead; and now, as I came out of the skirts of the wood, I saw near upon a dozen cows and perhaps as many more black figures, which I conjectured to be children, although the mist had almost unrecognizably exaggerated their forms. These were all silently following each other round and round in a circle, now taking hands, now breaking up with chains and reverences. A dance of children appeals to very innocent and lively thoughts; but, at nightfall on the marshes, the thing was eerie and fantastic to behold. Even I, who am well enough read in Herbert Spencer, felt a sort of silence fall for an instant on my mind. The next, I was pricking Modestine forward, and guiding her like an unruly ship through the open. In a path, she went doggedly ahead of her own accord, as before a fair wind; but once on the turf or among heather, and the brute became demented. The tendency of lost travelers to go round in a circle was developed in her to the degree of passion, and it took all the steering I had in me to keep even a decently straight course through a single field.

While I was thus desperately tacking through the bog, children and cattle began to disperse, until only a pair of girls remained behind. From these I sought direction on my path. The peasantry in general were but little disposed to counsel a wayfarer. One old devil simply retired into his house, and barricated the door on my approach; and I might beat and shout myself hoarse, he turned a deaf ear. Another, having given me a direction which, as I found afterwards, I had misunderstood, complacently watched me going wrong without adding a sign. He did not care a stalk of parsley if I wandered all night upon

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the hills! As for these two girls, they were a pair of impudent sly sluts, with not a thought but mischief. One put out her tongue at me, the other bade me follow the cows; and they both giggled and jogged each other's elbows. The Beast of Gévaudan ate about a hundred children of this district; I began to think of him with sympathy.

Leaving the girls, I pushed on through the bog, and got into another wood and upon a well-marked road. It grew darker and darker. Modestine, suddenly beginning to smell mischief, bettered the pace of her own accord, and from that time forward gave me no trouble. It was the first sign of intelligence I had occasion to remark in her. At the same time, the wind freshened into half a gale, and another heavy discharge of rain came flying up out of the north. At the other side of the wood I sighted some red windows in the dusk. This was the hamlet of Fouzilhic; three houses on a hillside, near a wood of birches. Here I found a delightful old man, who came a little way with me in the rain to put me safely on the road for Cheylard. He would hear of no reward; but shook his hands above his head almost as if in menace, and refused volubly and shrilly, in unmitigated *patois*.

All seemed right at last. My thoughts began to turn upon dinner and a fireside, and my heart was agreeably softened in my bosom. Alas, and I was on the brink of new and greater miseries! Suddenly, at a single swoop, the night fell. I have been abroad in many a black night, but never in a blacker. A glimmer of rocks, a glimmer of the track where it was well beaten, a certain fleecy density, or night within night, for a tree, — this was all that I could discriminate. The sky was simply darkness overhead; even the flying clouds pursued their way invisibly to human eyesight. I could not distinguish my hand at arm's length from the track, nor my goad, at the same distance, from the meadows or the sky.

Soon the road that I was following split, after the fashion of the country, into three or four in a piece of rocky meadow.

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Since Modestine had shown such a fancy for beaten roads, I tried her instinct in this predicament. But the instinct of an ass is what might be expected from the name; in half a minute she was clambering round and round among some bowlders, as lost a donkey as you would wish to see. I should have camped long before had I been properly provided; but as this was to be so short a stage, I had brought no wine, no bread for myself, and a little over a pound for my lady friend. Add to this, that I and Modestine were both handsomely wetted by the showers. But now, if I could have found some water, I should have camped at once in spite of all. Water, however, being entirely absent, except in the form of rain, I determined to return to Fouzilhic, and ask a guide a little further on my way — "a little farther lend thy guiding hand."

The thing was easy to decide, hard to accomplish. In this sensible roaring blackness I was sure of nothing but the direction of the wind. To this I set my face; the road had disappeared, and I went across country, now in marshy opens, now baffled by walls unscalable to Modestine, until I came once more in sight of some red windows. This time they were differently disposed. It was not Fouzilhic, but Fouzilhac, a hamlet little distant from the other in space, but worlds away in the spirit of its inhabitants. I tied Modestine to a gate, and groped forward, stumbling among rocks, plunging mid-leg in bog, until I gained the entrance of the village. In the first lighted house there was a woman who would not open to me. She could do nothing, she cried to me through the door, being alone and lame; but if I would apply at the next house, there was a man who could help me if he had a mind.

They came to the next door in force, a man, two women, and a girl, and brought a pair of lanterns to examine the wayfarer. The man was not ill-looking, but had a shifty smile. He leaned against the doorpost, and heard me state my case. All I asked was a guide as far as Cheylard.

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"*C'est que, voyez-vous, il fait noir,*" said he.

I told him that was just my reason for requiring help.

"I understand that," said he, looking uncomfortable; "*mais — c'est — de la peine.*"

I was willing to pay, I said. He shook his head. I rose as high as ten francs; but he continued to shake his head. "Name your own price, then," said I.

"*Ce n'est pas ça,*" he said at length, and with evident difficulty; "but I am not going to cross the door — *mais je ne sortirai pas de la porte.*"

I grew a little warm, and asked him what he proposed that I should do.

"Where are you going beyond Cheylard?" he asked by way of answer.

"That is no affair of yours," I returned, for I was not going to indulge his bestial curiosity; "it changes nothing in my present predicament."

"*C'est vrai, ça,*" he acknowledged, with a laugh; "*oui, c'est vrai. Et d'où venez-vous?*"

A better man than I might have felt nettled.

"O," said I, "I am not going to answer any of your questions, so you may spare yourself the trouble of putting them. I am late enough already; I want help. If you will not guide me yourself, at least help me to find some one else who will."

"Hold on," he cried suddenly. "Was it not you who passed in the meadow while it was still day?"

"Yes, yes," said the girl, whom I had not hitherto recognized; "it was monsieur; I told him to follow the cow."

"As for you, mademoiselle," said I, "you are a farceuse."

"And," added the man, "what the devil have you done to be still here?"

What the devil, indeed! But there I was. "The great thing," said I, "is to make an end of it"; and once more proposed that he should help me to find a guide.

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"*C'est que,*" he said again, "*c'est que — il fait noir.*"

"Very well," said I; "take one of your lanterns."

"No," he cried, drawing a thought backward, and again intrenching himself behind one of his former phrases; "I will not cross the door."

I looked at him. I saw unaffected terror struggling on his face with unaffected shame; he was smiling pitifully and wetting his lip with his tongue, like a detected schoolboy. I drew a brief picture of my state, and asked him what I was to do.

"I don't know," he said; "I will not cross the door."

Here was the Beast of Gévaudan, and no mistake.

"Sir," said I, with my most commanding manners, "you are a coward."

And with that I turned my back upon the family party, who hastened to retire within their fortifications; and the famous door was closed again, but not till I had overheard the sound of laughter. *Filia barbara pater barbarior.* Let me say it in the plural: the Beasts of Gévaudan.

The lanterns had somewhat dazzled me, and I plowed distressfully among stones and rubbish-heaps. All the other houses in the village were both dark and silent; and though I knocked at here and there a door, my knocking was unanswered. It was a bad business; I gave up Fouzilhac with my curses. The rain had stopped, and the wind, which still kept rising, began to dry my coat and trousers. "Very well," thought I, "water or no water, I must camp." But the first thing was to return to Modestine. I am pretty sure I was twenty minutes groping for my lady in the dark; and if it had not been for the unkindly services of the bog, into which I once more stumbled, I might have still been groping for her at the dawn. My next business was to gain the shelter of a wood, for the wind was cold as well as boisterous. How, in this well-wooded district, I should have been so long in finding one, is another of the insoluble mysteries of this day's adventures; but I will take my oath that I put near an hour to the discovery.

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At last black trees began to show upon my left, and, suddenly crossing the road, made a cave of unmitigated blackness right in front. I call it a cave without exaggeration; to pass below that arch of leaves was like entering a dungeon. I felt about until my hand encountered a stout branch, and to this I tied Modestine, a haggard, drenched, desponding donkey. Then I lowered my pack, laid it along the wall on the margin of the road, and unbuckled the straps. I knew well enough where the lantern was; but where were the candles? I groped and groped among the tumbled articles, and, while I was thus groping, suddenly I touched the spirit lamp. Salvation! This would serve my turn as well. The wind roared unwearyingly among the trees; I could hear the boughs tossing and the leaves churning through half a mile of forest; yet the scene of my encampment was not only as black as the pit, but admirably sheltered. At the second match the wick caught flame. The light was both livid and shifting; but it cut me off from the universe, and doubled the darkness of the surrounding night.

I tied Modestine more conveniently for herself, and broke up half the black bread for her supper, reserving the other half against the morning. Then I gathered what I should want within reach, took off my wet boots and gaiters, which I wrapped in my waterproof, arranged my knapsack for a pillow under the flap of my sleeping bag, insinuated my limbs into the interior, and buckled myself in like a *bambino*. I opened a tin of Bologna sausage and broke a cake of chocolate, and that was all I had to eat. It may sound offensive, but I ate them together, bite by bite, by way of bread and meat. All I had to wash down this revolting mixture was neat brandy: a revolting beverage in itself. But I was rare and hungry; ate well, and smoked one of the best cigarettes in my experience. Then I put a stone in my straw hat, pulled the flap of my fur cap over my neck and eyes, put my revolver ready to my hand, and snuggled well down among the sheepskins.

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I questioned at first if I were sleepy, for I felt my heart beating faster than usual, as if with an agreeable excitement to which my mind remained a stranger. But as soon as my eyelids touched, that subtle glue leaped between them, and they would no more come separate.

The wind among the trees was my lullaby. Sometimes it sounded for minutes together with a steady even rush, not rising nor abating; and again it would swell and burst like a great crashing breaker, and the trees would patter me all over with big drops from the rain of the afternoon. Night after night, in my own bedroom in the country, I have given ear to this perturbing concert of the wind among the woods; but whether it was a difference in the trees, or the lie of the ground, or because I was myself outside and in the midst of it, the fact remains that the wind sang to a different tune among these woods of Gévaudan. I hearkened and hearkened; and meanwhile sleep took gradual possession of my body and subdued my thoughts and senses; but still my last waking effort was to listen and distinguish, and my last conscious state was one of wonder at the foreign clamor in my ears.

Twice in the course of the dark hours — once when a stone galled me underneath the sack, and again when the poor patient Modestine, growing angry, pawed and stamped upon the road — I was recalled for a brief while to consciousness, and saw a star or two overhead, and the lacelike edge of the foliage against the sky. When I awoke for the third time (Wednesday, September 25th), the world was flooded with a blue light, the mother of the dawn. I saw the leaves laboring in the wind and the ribbon of the road; and, on turning my head, there was Modestine tied to a beech, and standing half across the path in an attitude of inimitable patience. I closed my eyes again, and set to thinking over the experience of the night. I was surprised to find how easy and pleasant it had been, even in this tempestuous weather. The stone which annoyed me would not

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have been there, had I not been forced to camp blindfold in the opaque night; and I had felt no other inconvenience, except when my feet encountered the lantern or the second volume of Peyrat's "Pastors of the Desert" among the mixed contents of my sleeping bag; nay more, I had felt not a touch of cold, and awakened with unusually lightsome and clear sensations.

With that, I shook myself, got once more into my boots and gaiters, and, breaking up the rest of the bread for Modestine, strolled about to see in what part of the world I had awakened. Ulysses, left on Ithaca, and with a mind unsettled by the goddess, was not more pleasantly astray. I have been after an adventure all my life, a pure dispassionate adventure, such as befell early and heroic voyagers; and thus to be found by morning in a random woodside nook in Gévaudan — not knowing north from south, as strange to my surroundings as the first man upon the earth, an inland castaway — was to find a fraction of my daydreams realized. I was on the skirts of a little wood of birch, sprinkled with a few beeches; behind, it adjoined another wood of fir; and in front, it broke up and went down in open order into a shallow and meadowy dale. All around there were bare hilltops, some near, some far away, as the perspective closed or opened, but none apparently much higher than the rest. The wind huddled the trees. The golden specks of autumn in the birches tossed shiveringly. Overhead the sky was full of strings and shreds of vapor, flying, vanishing, reappearing, and turning about an axis like tumblers, as the wind hounded them through heaven. It was wild weather and famishing cold. I ate some chocolate, swallowed a mouthful of brandy, and smoked a cigarette before the cold should have time to disable my fingers. And by the time I had got all this done, and had made my pack and bound it on the packsaddle, the day was tiptoe on the threshold of the east. We had not gone many steps along the lane, before the sun, still invisible to

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me, sent a glow of gold over some cloud mountains that lay ranged along the eastern sky.

The wind had us on the stern, and hurried us bitingly forward. I buttoned myself into my coat, and walked on in a pleasant frame of mind with all men, when suddenly, at a corner, there was Fouzilhic once more in front of me. Nor only that, but there was the old gentleman who had escorted me so far the night before, running out of his house at sight of me, with hands upraised in horror.

"My poor boy!" he cried, "what does this mean?"

I told him what had happened. He beat his old hands like clappers in a mill, to think how lightly he had let me go; but when he heard of the man of Fouzilhac, anger and depression seized upon his mind.

"This time, at least," said he, "there shall be no mistake."

And he limped along, for he was very rheumatic, for about half a mile, and until I was almost within sight of Cheylard, the destination I had hunted for so long.

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Candidly, it seemed little worthy of all this searching. A few broken ends of village, with no particular street, but a succession of open places heaped with logs and fagots; a couple of tilted crosses, a shrine to our Lady of all Graces on the summit of a little hill; and all this, upon a rattling highland river, in the corner of a naked valley. What went ye out for to see? thought I to myself. But the place had a life of its own. I found a board commemorating the liberalities of Cheylard for the past year, hung up, like a banner, in the diminutive and tottering church. In 1877, it appeared, the inhabitants subscribed forty-eight francs ten centimes for the "Work of the Propagation of the Faith." Some of this, I could not help hoping, would be applied to my native land. Cheylard scrapes together halfpence for the darkened souls in Edinburgh; while Balquidder and Dunrossness bemoan the ignorance of Rome. Thus, to the high entertainment of the angels, do we pelt each other with evangelists, like schoolboys bickering in the snow.

The inn was again singularly unpretentious. The whole furniture of a not ill-to-do family was in the kitchen: the beds, the cradle, the clothes, the plate rack, the meal chest, and the photograph of the parish priest. There were five children, one of whom was set to its morning prayers at the stair foot soon after my arrival, and a sixth would erelong be forthcoming. I was kindly received by these good folk. They were much interested in my misadventure. The wood in which I had slept belonged to them; the man of Fouzilhac they thought a monster of iniquity, and counseled me warmly to summon him at law — "because I might have died." The good wife was horror-stricken to see me drink over a pint of uncreamed milk.

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"You will do yourself an evil," said she. "Permit me to boil it for you."

After I had begun the morning on this delightful liquor, she having an infinity of things to arrange, I was permitted, nay requested, to make a bowl of chocolate for myself. My boots and gaiters were hung up to dry, and, seeing me trying to write my journal on my knee, the eldest daughter let down a hinged table in the chimney corner for my convenience. Here I wrote, drank my chocolate, and finally ate an omelette before I left. The table was thick with dust; for, as they explained, it was not used except in winter weather. I had a clear look up the vent, through brown agglomerations of soot and blue vapor, to the sky; and whenever a handful of twigs was thrown on to the fire, my legs were scorched by the blaze.

The husband had begun life as a muleteer, and when I came to charge Modestine showed himself full of the prudence of his art. "You will have to change this package," said he; "it ought to be in two parts, and then you might have double the weight."

I explained that I wanted no more weight; and for no donkey hitherto created would I cut my sleeping bag in two.

"It fatigues her, however," said the innkeeper; "it fatigues her greatly on the march. Look."

Alas, there were her two forelegs no better than raw beef on the inside, and blood was running from under her tail. They told me when I left, and I was ready to believe it, that before a few days I should come to love Modestine like a dog. Three days had passed, we had shared some misadventures, and my heart was still as cold as a potato towards my beast of burthen. She was pretty enough to look at; but then she had given proof of dead stupidity, redeemed indeed by patience, but aggravated by flashes of sorry and ill-judged light-heartedness. And I own this new discovery seemed another point against her. What the devil was the good of a she-ass if she could not carry a sleeping bag and a few necessaries? I saw the end of the fable rapidly

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approaching, when I should have to carry Modestine. Æsop was the man to know the world! I assure you I set out with heavy thoughts upon my short day's march.

It was not only heavy thoughts about Modestine that weighted me upon the way; it was a leaden business altogether. For first, the wind blew so rudely that I had to hold on the pack with one hand from Cheylard to Luc; and second, my road lay through one of the most beggarly countries in the world. It was like the worst of the Scotch Highlands, only worse; cold, naked, and ignoble, scant of wood, scant of heather, scant of life. A road and some fences broke the unvarying waste, and the line of the road was marked by upright pillars, to serve in time of snow.

Why any one should desire to visit either Luc or Cheylard is more than my much-inventing spirit can suppose. For my part, I travel not to go anywhere, but to go. I travel for travel's sake. The great affair is to move; to feel the needs and hitches of our life more nearly; to come down off this feather bed of civilization, and find the globe granite underfoot and strewn with cutting flints. Alas, as we get up in life, and are more preoccupied with our affairs, even a holiday is a thing that must be worked for. To hold a pack upon a packsaddle against a gale out of the freezing north is no high industry, but it is one that serves to occupy and compose the mind. And when the present is so exacting, who can annoy himself about the future?

I came out at length above the Allier. A more unsightly prospect at this season of the year it would be hard to fancy. Shelving hills rose round it on all sides, here dabbled with wood and fields, there rising to peaks alternately naked and hairy with pines. The color throughout was black or ashen, and came to a point in the ruins of the castle of Luc, which pricked up impudently from below my feet, carrying on a pinnacle a tall white statue of our Lady, which, I heard with interest, weighed fifty quintals, and was to be dedicated on the 6th of October. Through this sorry landscape trickled the Allier and a tributary

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of nearly equal size, which came down to join it through a broad nude valley in Vivarais. The weather had somewhat lightened, and the clouds massed in squadron; but the fierce wind still hunted them through heaven, and cast great ungainly splashes of shadow and sunlight over the scene.

Luc itself was a straggling double file of houses wedged between hill and river. It had no beauty, nor was there any notable feature, save the old castle overhead with its fifty quintals of brand-new Madonna. But the inn was clean and large. The kitchen, with its two box beds hung with clean check curtains, with its wide stone chimney, its chimney shelf four yards long and garnished with lanterns and religious statuettes, its array of chests and pair of ticking clocks, was the very model of what a kitchen ought to be; a melodrama kitchen, suitable for bandits or noblemen in disguise. Nor was the scene disgraced by the landlady, a handsome, silent, dark old woman, clothed and hooded in black like a nun. Even the public bedroom had a character of its own, with the long deal tables and benches, where fifty might have dined, set out as for a harvest home, and the three box beds along the wall. In one of these, lying on straw and covered with a pair of table napkins, did I do penance all night long in goose flesh and chattering teeth, and sigh from time to time as I awakened for my sheepskin sack and the lee of some great wood.

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OUR LADY OF THE SNOWS

FATHER APOLLINÀRIS

Next morning (Thursday, 26th September) I took the road in a new order. The sack was no longer doubled, but hung at full length across the saddle, a green sausage six feet long with a tuft of blue wool hanging out of either end. It was more picturesque, it spared the donkey, and, as I began to see, it would insure stability, blow high, blow low. But it was not without a pang that I had so decided. For although I had purchased a new cord, and made all as fast as I was able, I was yet jealously uneasy lest the flaps should tumble out and scatter my effects along the line of march.

My way lay up the bald valley of the river, along the march of Vivarais and Gévaudan. The hills of Gévaudan on the right were a little more naked, if anything, than those of Vivarais upon the left, and the former had a monopoly of a low dotty underwood that grew thickly in the gorges and died out in solitary burrs upon the shoulders and the summits. Black bricks of fir wood were plastered here and there upon both sides, and here and there were cultivated fields. A railway ran beside the river; the only bit of railway in Gévaudan, although there are many proposals afoot and surveys being made, and even, as they tell me, a station standing ready-built in Mende. A year or two hence and this may be another world. The desert is beleaguered. Now may some Languedocian Wordsworth turn the sonnet into *patois*: "Mountains and vales and floods, heard YE that whistle?"

At a place called La Bastide I was directed to leave the river, and follow a road that mounted on the left among the hills of

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Vivarais, the modern Ardèche; for I was now come within a little way of my strange destination, the Trappist monastery of our Lady of the Snows. The sun came out as I left the shelter of a pine wood, and I beheld suddenly a fine wild landscape to the south. High rocky hills, as blue as sapphire, closed the view, and between these lay ridge upon ridge, heathery, craggy, the sun glittering on veins of rock, the underwood clambering in the hollows, as rude as God made them at the first. There was not a sign of man's hand in all the prospect; and indeed not a trace of his passage, save where generation after generation had walked in twisted footpaths, in and out among the beeches, and up and down upon the channeled slopes. The mists, which had hitherto beset me, were now broken into clouds, and fled swiftly and shone brightly in the sun. I drew a long breath. It was grateful to come, after so long, upon a scene of some attraction for the human heart. I own I like definite form in what my eyes are to rest upon; and if landscapes were sold, like the sheets of characters of my boyhood, one penny plain and twopence colored, I should go the length of twopence every day of my life.

But if things had grown better to the south, it was still desolate and inclement near at hand. A spidery cross on every hilltop marked the neighborhood of a religious house; and a quarter of a mile beyond, the outlook southward opening out and growing bolder with every step, a white statue of the Virgin at the corner of a young plantation directed the traveler to our Lady of the Snows. Here, then, I struck leftward, and pursued my way, driving my secular donkey before me, and creaking in my secular boots and gaiters, towards the asylum of silence.

I had not gone very far ere the wind brought to me the clanging of a bell, and somehow, I can scarce tell why, my heart sank within me at the sound. I have rarely approached anything with more unaffected terror than the monastery of our Lady of the Snows. This it is to have had a Protestant

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education. And suddenly, on turning a corner, fear took hold on me from head to foot — slavish superstitious fear; and though I did not stop in my advance, yet I went on slowly, like a man who should have passed a bourn unnoticed, and strayed into the country of the dead. For there upon the narrow new-made road, between the stripling pines, was a medieval friar, fighting with a barrowful of turfs. Every Sunday of my childhood I used to study the "Hermits" of Marco Sadeler — enchanting prints, full of wood and field and medieval landscapes, as large as a county, for the imagination to go a traveling in; and here, sure enough, was one of Marco Sadeler's heroes. He was robed in white like any specter, and the hood falling back, in the instancy of his contention with the barrow, disclosed a pate as bald and yellow as a skull. He might have been buried any time these thousand years, and all the lively parts of him resolved into earth and broken up with the farmer's harrow.

I was troubled besides in my mind as to etiquette. Durst I address a person who was under a vow of silence? Clearly not. But drawing near, I doffed my cap to him with a far-away superstitious reverence. He nodded back, and cheerfully addressed me. Was I going to the monastery? Who was I? An Englishman? Ah, an Irishman, then?

"No," I said, "a Scotsman."

A Scotsman? Ah, he had never seen a Scotsman before. And he looked me all over, his good, honest, brawny countenance shining with interest, as a boy might look upon a lion or an alligator. From him I learned with disgust that I could not be received at our Lady of the Snows; I might get a meal, perhaps, but that was all. And then, as our talk ran on, and it turned out that I was not a peddler, but a literary man, who drew landscapes and was going to write a book, he changed his manner of thinking as to my reception (for I fear they respect persons even in a Trappist monastery), and told me I must be sure to ask for the Father Prior, and state my case to him in

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full. On second thoughts he determined to go down with me himself; he thought he could manage for me better. Might he say that I was a geographer?

No; I thought, in the interests of truth, he positively might not.

"Very well, then" (with disappointment), "an author."

It appeared he had been in a seminary with six young Irishmen, all priests long since, who had received newspapers and kept him informed of the state of ecclesiastical affairs in England. And he asked me eagerly after Dr. Pusey, for whose conversion the good man had continued ever since to pray night and morning.

"I thought he was very near the truth," he said; "and he will reach it yet; there is so much virtue in prayer."

He must be a stiff ungodly Protestant who can take anything but pleasure in this kind and hopeful story. While he was thus near the subject, the good father asked me if I were a Christian; and when he found I was not, or not after his way, he glossed it over with great good will.

The road which we were following, and which this stalwart father had made with his own two hands within the space of a year, came to a corner, and showed us some white buildings a little further on beyond the wood. At the same time, the bell once more sounded abroad. We were hard upon the monastery. Father Apollinaris (for that was my companion's name) stopped me.

"I must not speak to you down there," he said. "Ask for the Brother Porter, and all will be well. But try to see me as you go out again through the wood, where I may speak to you. I am charmed to have made your acquaintance."

And then suddenly raising his arms, flapping his fingers, and crying out twice, "I must not speak, I must not speak!" he ran away in front of me, and disappeared into the monastery door.

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I own this somewhat ghastly eccentricity went a good way to revive my terrors. But where one was so good and simple, why should not all be alike? I took heart of grace, and went forward to the gate as fast as Modestine, who seemed to have a disaffection for monasteries, would permit. It was the first door, in my acquaintance of her, which she had not shown an indecent haste to enter. I summoned the place in form, though with a quaking heart. Father Michael, the Father Hospitaler, and a pair of brown-robed brothers came to the gate and spoke with me awhile. I think my sack was the great attraction; it had already beguiled the heart of poor Apollinaris, who had charged me on my life to show it to the Father Prior. But whether it was my address, or the sack, or the idea speedily published among that part of the brotherhood who attend on strangers that I was not a peddler after all, I found no difficulty as to my reception. Modestine was led away by a layman to the stables, and I and my pack were received into our Lady of the Snows.

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Father Michael, a pleasant, fresh-faced, smiling man, perhaps of thirty-five, took me to the pantry, and gave me a glass of liqueur to stay me until dinner. We had some talk, or rather I should say he listened to my prattle indulgently enough, but with an abstracted air, like a spirit with a thing of clay. And truly when I remember that I descanted principally on my appetite, and that it must have been by that time more than eighteen hours since Father Michael had so much as broken bread, I can well understand that he would find an earthly savor in my conversation. But his manner, though superior, was exquisitely gracious; and I find I have a lurking curiosity as to Father Michael's past.

The whet administered, I was left alone for a little in the monastery garden. This is no more than the main court, laid out in sandy paths and beds of party-colored dahlias, and with a fountain and a black statue of the Virgin in the center. The buildings stand around it foursquare, bleak, as yet unseasoned by the years and weather, and with no other features than a belfry and a pair of slated gables. Brothers in white, brothers in brown, passed silently along the sanded alleys; and when I first came out, three hooded monks were kneeling on the terrace at their prayers. A naked hill commands the monastery upon one side, and the wood commands it on the other. It lies exposed to wind; the snow falls off and on from October to May, and sometimes lies six weeks on end; but if they stood in Eden, with a climate like heaven's, the buildings themselves would offer the same wintry and cheerless aspect; and for my part, on this wild September day, before I was called to dinner, I felt chilly in and out.

When I had eaten well and heartily, Brother Ambrose, a

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hearty conversable Frenchman (for all those who wait on strangers have the liberty to speak), led me to a little room in that part of the building which is set apart for *MM. les retraitants*. It was clean and whitewashed, and furnished with strict necessaries, a crucifix, a bust of the late Pope, the "Imitation" in French, a book of religious meditations, and the "Life of Elizabeth Seton," evangelist, it would appear, of North America and of New England in particular. As far as my experience goes, there is a fair field for some more evangelization in these quarters; but think of Cotton Mather! I should like to give him a reading of this little work in heaven, where I hope he dwells; but perhaps he knows all that already, and much more; and perhaps he and Mrs. Seton are the dearest friends, and gladly unite their voices in the everlasting psalm. Over the table, to conclude the inventory of the room, hung a set of regulations for *MM. les retraitants:* what services they should attend, when they were to tell their beads or meditate, and when they were to rise and go to rest. At the foot was a notable N. B.: "*Le temps libre est employé à l'examen de conscience, à la confession, à faire de bonnes résolutions*," etc. To make good resolutions, indeed! You might talk as fruitfully of making the hair grow on your head.

I had scarce explored my niche when Brother Ambrose returned. An English boarder, it appeared, would like to speak with me. I professed my willingness, and the friar ushered in a fresh, young little Irishman of fifty, a deacon of the Church, arrayed in strict canonicals, and wearing on his head what, in default of knowledge, I can only call the ecclesiastical shako. He had lived seven years in retreat at a convent of nuns in Belgium, and now five at our Lady of the Snows; he never saw an English newspaper; he spoke French imperfectly, and had he spoken it like a native, there was not much chance of conversation where he dwelt. With this, he was a man eminently sociable, greedy of news, and simple-minded like a child. If I

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was pleased to have a guide about the monastery, he was no less delighted to see an English face and hear an English tongue.

He showed me his own room, where he passed his time among breviaries, Hebrew Bibles, and the Waverley novels. Thence he led me to the cloisters, into the chapter house, through the vestry, where the brothers' gowns and broad straw hats were hanging up, each with his religious name upon a board, — names full of legendary suavity and interest, such as Basil, Hilarion, Raphael, or Pacifique; into the library, where were all the works of Veuillot and Chateaubriand, and the "Odes et Ballades," if you please, and even Molière, to say nothing of innumerable fathers and a great variety of local and general historians. Thence my good Irishman took me round the workshops, where brothers bake bread, and make cart wheels, and take photographs; where one superintends a collection of curiosities, and another a gallery of rabbits. For in a Trappist monastery each monk has an occupation of his own choice, apart from his religious duties and the general labors of the house. Each must sing in the choir, if he has a voice and ear, and join in the haymaking if he has a hand to stir; but in his private hours, although he must be occupied, he may be occupied on what he likes. Thus I was told that one brother was engaged with literature; while Father Apollinaris busies himself in making roads, and the Abbot employs himself in binding books. It is not so long since this Abbot was consecrated, by the way; and on that occasion, by a special grace, his mother was permitted to enter the chapel and witness the ceremony of consecration. A proud day for her to have a son a mitered abbot; it makes you glad to think they let her in.

In all these journeyings to and fro, many silent fathers and brethren fell in our way. Usually they paid no more regard to our passage than if we had been a cloud; but sometimes the good deacon had a permission to ask of them, and it was granted by a peculiar movement of the hands, almost like that of a dog's

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paws in swimming, or refused by the usual negative signs, and in either case with lowered eyelids and a certain air of contrition, as of a man who was steering very close to evil.

The monks, by special grace of their Abbot, were still taking two meals a day; but it was already time for their grand fast, which begins somewhere in September and lasts till Easter, and during which they eat but once in the twenty-four hours, and that at two in the afternoon, twelve hours after they have begun the toil and vigil of the day. Their meals are scanty, but even of these they eat sparingly; and though each is allowed a small carafe of wine, many refrain from this indulgence. Without doubt, the most of mankind grossly overeat themselves; our meals serve not only for support, but as a hearty and natural diversion from the labor of life. Although excess may be hurtful, I should have thought this Trappist regimen defective. And I am astonished, as I look back, at the freshness of face and cheerfulness of manner of all whom I beheld. A happier nor a healthier company I should scarce suppose that I have ever seen. As a matter of fact, on this bleak upland, and with the incessant occupation of the monks, life is of an uncertain tenure, and death no infrequent visitor, at our Lady of the Snows. This, at least, was what was told me. But if they die easily, they must live healthily in the meantime, for they seemed all firm of flesh and high in color; and the only morbid sign that I could observe, an unusual brilliancy of eye, was one that served rather to increase the general impression of vivacity and strength.

Those with whom I spoke were singularly sweet-tempered, with what I can only call a holy cheerfulness in air and conversation. There is a note, in the direction to visitors, telling them not to be offended at the curt speech of those who wait upon them, since it is proper to monks to speak little. The note might have been spared; to a man the hospitalers were all brimming with innocent talk, and, in my experience of the

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monastery, it was easier to begin than to break off a conversation. With the exception of Father Michael, who was a man of the world, they showed themselves full of kind and healthy interest in all sorts of subjects — in politics, in voyages, in my sleeping sack — and not without a certain pleasure in the sound of their own voices.

As for those who are restricted to silence, I can only wonder how they bear their solemn and cheerless isolation. And yet, apart from any view of mortification, I can see a certain policy, not only in the exclusion of women, but in this vow of silence. I have had some experience of lay phalansteries, of an artistic, not to say a bacchanalian, character; and seen more than one association easily formed, and yet more easily dispersed. With a Cistercian rule, perhaps they might have lasted longer. In the neighborhood of women it is but a touch-and-go association that can be formed among defenseless men; the stronger electricity is sure to triumph; the dreams of boyhood, the schemes of youth, are abandoned after an interview of ten minutes, and the arts and sciences, and professional male jollity, deserted at once for two sweet eyes and a caressing accent. And next after this, the tongue is the great divider.

I am almost ashamed to pursue this worldly criticism of a religious rule; but there is yet another point in which the Trappist order appeals to me as a model of wisdom. By two in the morning the clapper goes upon the bell, and so on, hour by hour, and sometimes quarter by quarter, till eight, the hour of rest; so infinitesimally is the day divided among different occupations. The man who keeps rabbits, for example, hurries from his hutches to the chapel, the chapter room, or the refectory, all day long: every hour he has an office to sing, a duty to perform; from two, when he rises in the dark, till eight, when he returns to receive the comfortable gift of sleep, he is upon his feet and occupied with manifold and changing business. I know many persons, worth several thousands in the year, who are not so

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fortunate in the disposal of their lives. Into how many houses would not the note of the monastery bell, dividing the day into manageable portions, bring peace of mind and healthful activity of body? We speak of hardships, but the true hardship is to be a dull fool, and permitted to mismanage life in our own dull and foolish manner.

From this point of view, we may perhaps better understand the monk's existence. A long novitiate, and every proof of constancy of mind and strength of body is required before admission to the order; but I could not find that many were discouraged. In the photographer's studio, which figures so strangely among the outbuildings, my eye was attracted by the portrait of a young fellow in the uniform of a private of foot. This was one of the novices, who came of the age for service, and marched and drilled and mounted guard for the proper time among the garrison of Algiers. Here was a man who had surely seen both sides of life before deciding; yet as soon as he was set free from service he returned to finish his novitiate.

This austere rule entitles a man to heaven as by right. When the Trappist sickens, he quits not his habit; he lies in the bed of death as he has prayed and labored in his frugal and silent existence; and when the Liberator comes, at the very moment, even before they have carried him in his robe to lie his little last in the chapel among continual chantings, joy bells break forth, as if for a marriage, from the slated belfry, and proclaim throughout the neighborhood that another soul has gone to God.

At night, under the conduct of my kind Irishman, I took my place in the gallery to hear complin and *Salve Regina*, with which the Cistercians bring every day to a conclusion. There were none of those circumstances which strike the Protestant as childish or as tawdry in the public offices of Rome. A stern simplicity, heightened by the romance of the surroundings, spoke directly to the heart. I recall the whitewashed chapel, the hooded

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figures in the choir, the lights alternately occluded and revealed, the strong manly singing, the silence that ensued, the sight of cowled heads bowed in prayer, and then the clear trenchant beating of the bell, breaking in to show that the last office was over and the hour of sleep had come; and when I remember, I am not surprised that I made my escape into the court with somewhat whirling fancies, and stood like a man bewildered in the windy starry night.

But I was weary; and when I had quieted my spirits with Elizabeth Seton's memoirs — a dull work — the cold and the raving of the wind among the pines — for my room was on that side of the monastery which adjoins the woods — disposed me readily to slumber. I was wakened at black midnight, as it seemed, though it was really two in the morning, by the first stroke upon the bell. All the brothers were then hurrying to the chapel; the dead in life, at this untimely hour, were already beginning the uncomforted labors of their day. The dead in life — there was a chill reflection. And the words of a French song came back into my memory, telling of the best of our mixed existence:

Que t'as de belles filles,
Giroflé!
Girofla!
Que t'as de belles filles,
L'Amour les comptera!

And I blessed God that I was free to wander, free to hope, and free to love.

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But there was another side to my residence at our Lady of the Snows. At this late season there were not many boarders; and yet I was not alone in the public part of the monastery. This itself is hard by the gate, with a small dining room on the ground floor, and a whole corridor of cells similar to mine upstairs. I have stupidly forgotten the board for a regular *retraitant;* but it was somewhere between three and five francs a day, and I think most probably the first. Chance visitors like myself might give what they chose as a freewill offering, but nothing was demanded. I may mention that when I was going away, Father Michael refused twenty francs as excessive. I explained the reasoning which led me to offer him so much; but even then, from a curious point of honor, he would not accept it with his own hand. "I have no right to refuse for the monastery," he explained, "but I should prefer if you would give it to one of the brothers."

I had dined alone, because I arrived late; but at supper I found two other guests. One was a country parish priest, who had walked over that morning from the seat of his cure near Mende to enjoy four days of solitude and prayer. He was a grenadier in person, with the hale color and circular wrinkles of a peasant; and as he complained much of how he had been impeded by his skirts upon the march, I have a vivid fancy portrait of him, striding along, upright, big-boned, with kilted cassock, through the bleak hills of Gévaudan. The other was a short, grizzling, thickset man, from forty-five to fifty, dressed in tweed with a knitted spencer, and the red ribbon of a decoration in his buttonhole. This last was a hard person to classify. He was an old soldier, who had seen service and risen to the rank of commandant; and he retained some of the brisk decisive

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manners of the camp. On the other hand, as soon as his resignation was accepted, he had come to our Lady of the Snows as a boarder, and after a brief experience of its ways, had decided to remain as a novice. Already the new life was beginning to modify his appearance; already he had acquired somewhat of the quiet and smiling air of the brethren; and he was as yet neither an officer nor a Trappist, but partook of the character of each. And certainly here was a man in an interesting nick of life. Out of the noise of cannon and trumpets, he was in the act of passing into this still country bordering on the grave, where men sleep nightly in their grave clothes, and, like phantoms, communicate by signs.

At supper we talked politics. I make it my business, when I am in France, to preach political good will and moderation, and to dwell on the example of Poland, much as some alarmists in England dwell on the example of Carthage. The priest and the Commandant assured me of their sympathy with all I said, and made a heavy sighing over the bitterness of contemporary feeling.

"Why, you cannot say anything to a man with which he does not absolutely agree," said I, "but he flies up at you in a temper."

They both declared that such a state of things was antichristian.

While we were thus agreeing, what should my tongue stumble upon but a word in praise of Gambetta's moderation. The old soldier's countenance was instantly suffused with blood; with the palms of his hands he beat the table like a naughty child.

"*Comment, monsieur?*" he shouted. "*Comment?* Gambetta moderate? Will you dare to justify these words?"

But the priest had not forgotten the tenor of our talk. And suddenly, in the height of his fury, the old soldier found a warning look directed on his face; the absurdity of his behavior was brought home to him in a flash; and the storm came to an abrupt end, without another word.

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It was only in the morning, over our coffee (Friday, September 27th), that this couple found out I was a heretic. I suppose I had misled them by some admiring expressions as to the monastic life around us; and it was only by a point-blank question that the truth came out. I had been tolerantly used, both by simple Father Apollinaris and astute Father Michael; and the good Irish deacon, when he heard of my religious weakness, had only patted me upon the shoulder and said, "You must be a Catholic and come to heaven." But I was now among a different sect of orthodox. These two men were bitter and upright and narrow, like the worst of Scotsmen, and indeed, upon my heart, I fancy they were worse. The priest snorted aloud like a battle horse.

"*Et vous prétendez mourir dans cette espèce de croyance?*" he demanded; and there is no type used by mortal printers large enough to qualify his accent.

I humbly indicated that I had no design of changing.

But he could not away with such a monstrous attitude. "No, no," he cried; "you must change. You have come here, God has led you here, and you must embrace the opportunity."

I made a slip in policy; I appealed to the family affections, though I was speaking to a priest and a soldier, two classes of men circumstantially divorced from the kind and homely ties of life.

"Your father and mother?" cried the priest. "Very well; you will convert them in their turn when you go home."

I think I see my father's face! I would rather tackle the Gætulian lion in his den than embark on such an enterprise against the family theologian.

But now the hunt was up; priest and soldier were in full cry for my conversion; and the Work of the Propagation of the Faith, for which the people of Cheylard subscribed forty-eight francs ten centimes during 1877, was being gallantly pursued against myself. It was an odd but most effective proselytizing.

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They never sought to convince me in argument, where I might have attempted some defense; but took it for granted that I was both ashamed and terrified at my position, and urged me solely on the point of time. Now, they said, when God had led me to our Lady of the Snows, now was the appointed hour.

"Do not be withheld by false shame," observed the priest, for my encouragement.

For one who feels very similarly to all sects of religion, and who has never been able, even for a moment, to weigh seriously the merit of this or that creed on the eternal side of things, however much he may see to praise or blame upon the secular and temporal side, the situation thus created was both unfair and painful. I committed my second fault in tact, and tried to plead that it was all the same thing in the end, and we were all drawing near by different sides to the same kind and undiscriminating Friend and Father. That, as it seems to lay spirits, would be the only gospel worthy of the name. But different men think differently; and this revolutionary aspiration brought down the priest with all the terrors of the law. He launched into harrowing details of hell. The damned, he said — on the authority of a little book which he had read not a week before, and which, to add conviction to conviction, he had fully intended to bring along with him in his pocket — were to occupy the same attitude through all eternity in the midst of dismal tortures. And as he thus expatiated, he grew in nobility of aspect with his enthusiasm.

As a result the pair concluded that I should seek out the Prior, since the Abbot was from home, and lay my case immediately before him.

"*C'est mon conseil comme ancien militaire*," observed the Commandant; "*et celui de monsieur comme prêtre.*"

"*Oui*," added the *curé*, sententiously nodding; "*comme ancien militaire — et comme prêtre.*"

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At this moment, whilst I was somewhat embarrassed how to answer, in came one of the monks, a little brown fellow, as lively as a grig, and with an Italian accent, who threw himself at once into the contention, but in a milder and more persuasive vein, as befitted one of these pleasant brethren. Look at him, he said. The rule was very hard; he would have dearly liked to stay in his own country, Italy — it was well known how beautiful it was, the beautiful Italy; but then there were no Trappists in Italy; and he had a soul to save; and here he was.

I am afraid I must be at bottom, what a cheerful Indian critic has dubbed me, "a faddling hedonist"; for this description of the brother's motives gave me somewhat of a shock. I should have preferred to think he had chosen the life for its own sake, and not for ulterior purposes; and this shows how profoundly I was out of sympathy with these good Trappists, even when I was doing my best to sympathize. But to the *curé* the argument seemed decisive.

"Hear that!" he cried. "And I have seen a marquis here, a marquis, a marquis" — he repeated the holy word three times over — "and other persons high in society; and generals. And here, at your side, is this gentleman, who has been so many years in armies — decorated, an old warrior. And here he is, ready to dedicate himself to God."

I was by this time so thoroughly embarrassed that I pleaded cold feet, and made my escape from the apartment. It was a furious windy morning, with a sky much cleared, and long and potent intervals of sunshine; and I wandered until dinner in the wild country towards the east, sorely staggered and beaten upon by the gale, but rewarded with some striking views.

At dinner the Work of the Propagation of the Faith was recommenced, and on this occasion still more distastefully to me. The priest asked me many questions as to the contemptible faith of my fathers, and received my replies with a kind of ecclesiastical titter.

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"Your sect," he said once; "for I think you will admit it would be doing it too much honor to call it a religion."

"As you please, monsieur," said I. "*La parole est à vous.*"

At length I grew annoyed beyond endurance; and although he was on his own ground, and, what is more to the purpose, an old man, and so holding a claim upon my toleration, I could not avoid a protest against this uncivil usage. He was sadly discountenanced.

"I assure you," he said, "I have no inclination to laugh in my heart. I have no other feeling but interest in your soul."

And there ended my conversion. Honest man! He was no dangerous deceiver; but a country parson, full of zeal and faith. Long may he tread Gévaudan with his kilted skirts — a man strong to walk and strong to comfort his parishioners in death! I dare say he would beat bravely through a snowstorm where his duty called him; and it is not always the most faithful believer who makes the cunningest apostle.

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UPPER GÉVAUDAN (CONTINUED)

ACROSS THE GOULET

The wind fell during dinner, and the sky remained clear; so it was under better auspices that I loaded Modestine before the monastery gate. My Irish friend accompanied me so far on the way. As we came through the wood, there was Père Apollinaire hauling his barrow; and he too quitted his labors to go with me for perhaps a hundred yards, holding my hand between both of his in front of him. I parted first from one and then from the other with unfeigned regret, but yet with the glee of the traveler who shakes off the dust of one stage before hurrying forth upon another. Then Modestine and I mounted the course of the Allier, which here led us back into Gévaudan towards its sources in the forest of Mercoire. It was but an inconsiderable burn before we left its guidance. Thence, over a hill, our way lay through a naked plateau, until we reached Chasseradès at sundown.

The company in the inn kitchen that night were all men employed in survey for one of the projected railways. They were intelligent and conversable, and we decided the future of France over hot wine, until the state of the clock frightened us to rest. There were four beds in the little upstairs room; and we slept six. But I had a bed to myself, and persuaded them to leave the window open.

"*Hé, bourgeois; il est cinq heures!*" was the cry that wakened me in the morning (Saturday, September 28th). The room was full of a transparent darkness, which dimly showed me the other three beds and the five different nightcaps on the pillows. But out of the window the dawn was growing ruddy in a long belt

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over the hilltops, and day was about to flood the plateau. The hour was inspiriting; and there seemed a promise of calm weather, which was perfectly fulfilled. I was soon under way with Modestine. The road lay for a while over the plateau, and then descended through a precipitous village into the valley of the Chassezac. This stream ran among green meadows, well hidden from the world by its steep banks; the broom was in flower, and here and there was a hamlet sending up its smoke.

At last the path crossed the Chassezac upon a bridge, and, forsaking this deep hollow, set itself to cross the mountain of La Goulet. It wound up through Lestampes by upland fields and woods of beech and birch, and with every corner brought me into an acquaintance with some new interest. Even in the gully of the Chassezac my ear had been struck by a noise like that of a great bass bell ringing at the distance of many miles; but this, as I continued to mount and draw nearer to it, seemed to change in character, and I found at length that it came from some one leading flocks afield to the note of a rural horn. The narrow street of Lestampes stood full of sheep, from wall to wall — black sheep and white, bleating like the birds in spring, and each one accompanying himself upon the sheep bell round his neck. It made a pathetic concert, all in treble. A little higher, and I passed a pair of men in a tree with pruning hooks, and one of them was singing the music of a *bourrée*. Still further, and when I was already threading the birches, the crowing of cocks came cheerfully up to my ears, and along with that the voice of a flute discoursing a deliberate and plaintive air from one of the upland villages. I pictured to myself some grizzled, apple-cheeked, country schoolmaster fluting in his bit of a garden in the clear autumn sunshine. All these beautiful and interesting sounds filled my heart with an unwonted expectation; and it appeared to me that, once past this range which I was mounting, I should descend into the garden of the world. Nor was I deceived, for I was now done with rains and winds and a

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bleak country. The first part of my journey ended here; and this was like an induction of sweet sounds into the other and more beautiful.

There are other degrees of *feyness*, as of punishment, besides the capital; and I was now led by my good spirits into an adventure which I relate in the interest of future donkey drivers. The road zigzagged so widely on the hillside that I chose a short cut by map and compass, and struck through the dwarf woods to catch the road again upon a higher level. It was my one serious conflict with Modestine. She would none of my short cut; she turned in my face, she backed, she reared; she, whom I had hitherto imagined to be dumb, actually brayed with a loud hoarse flourish, like a cock crowing for the dawn. I plied the goad with one hand; with the other, so steep was the ascent, I had to hold on the packsaddle. Half a dozen times she was nearly over backwards on the top of me; half a dozen times, from sheer weariness of spirit, I was nearly giving it up, and leading her down again to follow the road. But I took the thing as a wager, and fought it through. I was surprised, as I went on my way again, by what appeared to be chill raindrops falling on my hand, and more than once looked up in wonder at the cloudless sky. But it was only sweat which came dropping from my brow.

Over the summit of the Goulet there was no marked road — only upright stones posted from space to space to guide the drovers. The turf underfoot was springy and well scented. I had no company but a lark or two, and met but one bullock cart between Lestampes and Bleymard. In front of me I saw a shallow valley, and beyond that the range of the Lozère, sparsely wooded and well enough modeled in the flanks, but straight and dull in outline. There was scarce a sign of culture; only about Bleymard, the white highroad from Villefort to Mende traversed a range of meadows, set with spiry poplars, and sounding from side to side with the bells of flocks and herds.

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A NIGHT AMONG THE PINES

From Bleymard after dinner, although it was already late, I set out to scale a portion of the Lozère. An ill-marked stony drove-road guided me forward; and I met nearly half a dozen bullock carts descending from the woods, each laden with a whole pine tree for the winter's firing. At the top of the woods, which do not climb very high upon this cold ridge, I struck leftward by a path among the pines, until I hit on a dell of green turf, where a streamlet made a little spout over some stones to serve me for a water tap. "In a more sacred or sequestered bower — nor nymph nor faunus haunted." The trees were not old, but they grew thickly round the glade; there was no outlook, except northeastward upon distant hilltops, or straight upward to the sky; and the encampment felt secure and private like a room. By the time I had made my arrangements and fed Modestine, the day was already beginning to decline. I buckled myself to the knees into my sack and made a hearty meal; and as soon as the sun went down, I pulled my cap over my eyes and fell asleep.

Night is a dead monotonous period under a roof; but in the open world it passes lightly, with its stars and dews and perfumes, and the hours are marked by changes in the face of Nature. What seems a kind of temporal death to people choked between walls and curtains, is only a light and living slumber to the man who sleeps afield. All night long he can hear Nature breathing deeply and freely; even as she takes her rest she turns and smiles; and there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad over the sleeping hemisphere, and all the outdoor world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman

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speeding the course of night. Cattle awake on the meadows; sheep break their fast on dewy hillsides, and change to a new lair among the ferns; and houseless men, who have lain down with the fowls, open their dim eyes and behold the beauty of the night.

At what inaudible summons, at what gentle touch of Nature, are all these sleepers thus recalled in the same hour to life? Do the stars rain down an influence, or do we share some thrill of mother earth below our resting bodies? Even shepherds and old country folk, who are the deepest read in these arcana, have not a guess as to the means or purpose of this nightly resurrection. Towards two in the morning they declare the thing takes place; and neither know nor inquire further. And at least it is a pleasant incident. We are disturbed in our slumber only, like the luxurious Montaigne, "that we may the better and more sensibly relish it." We have a moment to look upon the stars, and there is a special pleasure for some minds in the reflection that we share the impulse with all outdoor creatures in our neighborhood, that we have escaped out of the Bastille of civilization, and are become, for the time being, a mere kindly animal and a sheep of Nature's flock.

When that hour came to me among the pines, I wakened thirsty. My tin was standing by me half full of water. I emptied it at a draft; and feeling broad awake after this internal cold aspersion, sat upright to make a cigarette. The stars were clear, colored, and jewel-like, but not frosty. A faint silvery vapor stood for the Milky Way. All around me the black fir points stood upright and stock-still. By the whiteness of the pack-saddle, I could see Modestine walking round and round at the length of her tether; I could hear her steadily munching at the sward; but there was not another sound, save the indescribable quiet talk of the runnel over the stones. I lay lazily smoking and studying the color of the sky, as we call the void of space, from where it showed a reddish gray behind the pines to where

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it showed a glossy blue-black between the stars. As if to be more like a peddler, I wear a silver ring. This I could see faintly shining as I raised or lowered the cigarette; and at each whiff the inside of my hand was illuminated, and became for a second the highest light in the landscape.

A faint wind, more like a moving coolness than a stream of air, passed down the glade from time to time; so that even in my great chamber the air was being renewed all night long. I thought with horror of the inn at Chasseradès and the congregated nightcaps; with horror of the nocturnal prowesses of clerks and students, of hot theaters and pass-keys and close rooms. I have not often enjoyed a more serene possession of myself, nor felt more independent of material aids. The outer world, from which we cower into our houses, seemed after all a gentle habitable place; and night after night a man's bed, it seemed, was laid and waiting for him in the fields, where God keeps an open house. I thought I had rediscovered one of those truths which are revealed to savages and hid from political economists: at the least, I had discovered a new pleasure for myself. And yet even while I was exulting in my solitude I became aware of a strange lack. I wished a companion to lie near me in the starlight, silent and not moving, but ever within touch. For there is a fellowship more quiet even than solitude, and which, rightly understood, is solitude made perfect. And to live out of doors with the woman a man loves is of all lives the most complete and free.

As I thus lay, between content and longing, a faint noise stole towards me through the pines. I thought, at first, it was the crowing of cocks or the barking of dogs at some very distant farm; but steadily and gradually it took articulate shape in my ears, until I became aware that a passenger was going by upon the highroad in the valley, and singing loudly as he went. There was more of good will than grace in his performance; but he trolled with ample lungs; and the sound of his voice took hold

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upon the hillside and set the air shaking in the leafy glens. I have heard people passing by night in sleeping cities; some of them sang; one, I remember, played loudly on the bagpipes. I have heard the rattle of a cart or carriage spring up suddenly after hours of stillness, and pass, for some minutes, within the range of my hearing as I lay abed. There is a romance about all who are abroad in the black hours, and with something of a thrill we try to guess their business. But here the romance was double: first, this glad passenger, lit internally with wine, who sent up his voice in music through the night; and then I, on the other hand, buckled into my sack, and smoking alone in the pine woods between four and five thousand feet towards the stars.

When I awoke again (Sunday, 29th September), many of the stars had disappeared; only the stronger companions of the night still burned visibly overhead; and away towards the east I saw a faint haze of light upon the horizon, such as had been the Milky Way when I was last awake. Day was at hand. I lit my lantern, and by its glowworm light put on my boots and gaiters; then I broke up some bread for Modestine, filled my can at the water tap, and lit my spirit lamp to boil myself some chocolate. The blue darkness lay long in the glade where I had so sweetly slumbered; but soon there was a broad streak of orange melting into gold along the mountain tops of Vivarais. A solemn glee possessed my mind at this gradual and lovely coming in of day. I heard the runnel with delight; I looked round me for something beautiful and unexpected; but the still black pine trees, the hollow glade, the munching ass, remained unchanged in figure. Nothing had altered but the light, and that, indeed, shed over all a spirit of life and of breathing peace, and moved me to a strange exhilaration.

I drank my water chocolate, which was hot if it was not rich, and strolled here and there, and up and down about the glade. While I was thus delaying, a gush of steady wind, as long as a

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heavy sigh, poured direct out of the quarter of the morning. It was cold, and set me sneezing. The trees near at hand tossed their black plumes in its passage; and I could see the thin distant spires of pine along the edge of the hill rock slightly to and fro against the golden east. Ten minutes after, the sunlight spread at a gallop along the hillside, scattering shadows and sparkles, and the day had come completely.

I hastened to prepare my pack, and tackle the steep ascent that lay before me; but I had something on my mind. It was only a fancy; yet a fancy will sometimes be importunate. I had been most hospitably received and punctually served in my green caravanserai. The room was airy, the water excellent, and the dawn had called me to a moment. I say nothing of the tapestries or the inimitable ceiling, nor yet of the view which I commanded from the windows; but I felt I was in some one's debt for all this liberal entertainment. And so it pleased me, in a half-laughing way, to leave pieces of money on the turf as I went along, until I had left enough for my night's lodging. I trust they did not fall to some rich and churlish drover.

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THE COUNTRY OF THE CAMISARDS

ACROSS THE LOZÈRE

The track that I had followed in the evening soon died out, and I continued to follow over a bald turf ascent a row of stone pillars, such as had conducted me across the Goulet. It was already warm. I tied my jacket on the pack, and walked in my knitted waistcoat. Modestine herself was in high spirits, and broke of her own accord, for the first time in my experience, into a jolting trot that sent the oats swashing in the pocket of my coat. The view, back upon the northern Gévaudan, extended with every step; scarce a tree, scarce a house, appeared upon the fields of wild hill that ran north, east, and west, all blue and gold in the haze and sunlight of the morning. A multitude of little birds kept sweeping and twittering about my path; they perched on the stone pillars, they pecked and strutted on the turf, and I saw them circle in volleys in the blue air, and show, from time to time, translucent flickering wings between the sun and me.

Almost from the first moment of my march, a faint large noise, like a distant surf, had filled my ears. Sometimes I was tempted to think it the voice of a neighboring waterfall, and sometimes a subjective result of the utter stillness of the hill. But as I continued to advance, the noise increased and became like the hissing of an enormous tea urn, and at the same time breaths of cool air began to reach me from the direction of the summit. At length I understood. It was blowing stiffly from the south upon the other slope of the Lozère, and every step that I took I was drawing nearer to the wind.

Although it had been long desired, it was quite unexpectedly

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at last that my eyes rose above the summit. A step that seemed no way more decisive than many other steps that had preceded it — and, "like stout Cortez when, with eagle eyes, he stared on the Pacific," I took possession, in my own name, of a new quarter of the world. For behold, instead of the gross turf rampart I had been mounting for so long, a view into the hazy air of heaven, and a land of intricate blue hills below my feet.

The Lozère lies nearly east and west, cutting Gévaudan into two unequal parts; its highest point, this Pic de Finiels, on which I was then standing, rises upwards of five thousand six hundred feet above the sea, and in clear weather commands a view over all lower Languedoc to the Mediterranean Sea. I have spoken with people who either pretended or believed that they had seen, from the Pic de Finiels, white ships sailing by Montpellier and Cette. Behind was the upland northern country through which my way had lain, peopled by a dull race, without wood, without much grandeur of hill form, and famous in the past for little beside wolves. But in front of me, half veiled in sunny haze, lay a new Gévaudan, rich, picturesque, illustrious for stirring events. Speaking largely, I was in the Cévennes at Monastier, and during all my journey; but there is a strict and local sense in which only this confused and shaggy country at my feet has any title to the name, and in this sense the peasantry employ the word. These are the Cévennes with an emphasis: the Cévennes of the Cévennes. In that undecipherable labyrinth of hills, a war of bandits, a war of wild beasts, raged for two years between the Grand Monarch with all his troops and marshals on the one hand, and a few thousand Protestant mountaineers upon the other. A hundred and eighty years ago, the Camisards held a station even on the Lozère, where I stood; they had an organization, arsenals, a military and religious hierarchy; their affairs were "the discourse of every coffeehouse" in London; England sent fleets in their support; their leaders prophesied and murdered; with colors and drums, and the

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singing of old French psalms, their bands sometimes affronted daylight, marched before walled cities, and dispersed the generals of the king; and sometimes at night, or in masquerade, possessed themselves of strong castles, and avenged treachery upon their allies and cruelty upon their foes. There, a hundred and eighty years ago, was the chivalrous Roland, "Count and Lord Roland, generalissimo of the Protestants in France," grave, silent, imperious, pock-marked ex-dragoon, whom a lady followed in his wanderings out of love. There was Cavalier, a baker's apprentice with a genius for war, elected brigadier of Camisards at seventeen, to die at fifty-five the English governor of Jersey. There again was Castanet, a partisan leader in a voluminous peruke and with a taste for controversial divinity. Strange generals, who moved apart to take counsel with the God of Hosts, and fled or offered battle, set sentinels or slept in an unguarded camp, as the Spirit whispered to their hearts! And there, to follow these and other leaders, was the rank and file of prophets and disciples, bold, patient, indefatigable, hardy to run upon the mountains, cheering their rough life with psalms, eager to fight, eager to pray, listening devoutly to the oracles of brainsick children, and mystically putting a grain of wheat among the pewter balls with which they charged their muskets.

I had traveled hitherto through a dull district, and in the track of nothing more notable than the child-eating Beast of Gévaudan, the Napoléon Buonaparte of wolves. But now I was to go down into the scene of a romantic chapter — or, better, a romantic footnote — in the history of the world. What was left of all this bygone dust and heroism? I was told that Protestantism still survived in this head seat of Protestant resistance; so much the priest himself had told me in the monastery parlor. But I had yet to learn if it were a bare survival, or a lively and generous tradition. Again, if in the northern Cévennes the people are narrow in religious judgments, and more filled with zeal than charity, what was I to look for in this

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land of persecution and reprisal — in a land where the tyranny of the Church produced the Camisard rebellion, and the terror of the Camisards threw the Catholic peasantry into legalized revolt upon the other side, so that Camisard and Florentine skulked for each other's lives among the mountains?

Just on the brow of the hill, where I paused to look before me, the series of stone pillars came abruptly to an end; and only a little below, a sort of track appeared and began to go down a breakneck slope, turning like a corkscrew as it went. It led into a valley between falling hills, stubbly with rocks like a reaped field of corn, and floored further down with green meadows. I followed the track with precipitation; the steepness of the slope, the continual agile turning of the line of descent, and the old unwearied hope of finding something new in a new country, all conspired to lend me wings. Yet a little lower and a stream began, collecting itself together out of many fountains, and soon making a glad noise among the hills. Sometimes it would cross the track in a bit of waterfall, with a pool, in which Modestine refreshed her feet.

The whole descent is like a dream to me, so rapidly was it accomplished. I had scarcely left the summit ere the valley had closed round my path, and the sun beat upon me, walking in a stagnant lowland atmosphere. The track became a road, and went up and down in easy undulations. I passed cabin after cabin, but all seemed deserted; and I saw not a human creature, nor heard any sound except that of the stream. I was, however, in a different country from the day before. The stony skeleton of the world was here vigorously displayed to sun and air. The slopes were steep and changeful. Oak trees clung along the hills, well grown, wealthy in leaf, and touched by the autumn with strong and luminous colors. Here and there another stream would fall in from the right or the left, down a gorge of snow-white and tumultuary bowlders. The river in the bottom (for it was rapidly growing a river, collecting on all

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hands as it trotted on its way) here foamed awhile in desperate rapids, and there lay in pools of the most enchanting sea-green shot with watery browns. As far as I have gone, I have never seen a river of so changeful and delicate a hue; crystal was not more clear, the meadows were not by half so green; and at every pool I saw I felt a thrill of longing to be out of these hot, dusty, and material garments, and bathe my naked body in the mountain air and water. All the time as I went on I never forgot it was the Sabbath; the stillness was a perpetual reminder; and I heard in spirit the church bells clamoring all over Europe, and the psalms of a thousand churches.

At length a human sound struck upon my ear — a cry strangely modulated between pathos and derision; and looking across the valley, I saw a little urchin sitting in a meadow, with his hands about his knees, and dwarfed to almost comical smallness by the distance. But the rogue had picked me out as I went down the road, from oak wood on to oak wood, driving Modestine; and he made me the compliments of the new country in this tremulous high-pitched salutation. And as all noises are lovely and natural at a sufficient distance, this also, coming through so much clean hill air and crossing all the green valley, sounded pleasant to my ear, and seemed a thing rustic, like the oaks or the river.

A little after, the stream that I was following fell into the Tarn, at Pont de Montvert of bloody memory.

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PONT DE MONTVERT

One of the first things I encountered in Pont de Montvert was, if I remember rightly, the Protestant temple; but this was but the type of other novelties. A subtle atmosphere distinguishes a town in England from a town in France, or even in Scotland. At Carlisle you can see you are in one country; at Dumfries, thirty miles away, you are as sure that you are in the other. I should find it difficult to tell in what particulars Pont de Montvert differed from Monastier or Langogne, or even Bleymard; but the difference existed, and spoke eloquently to the eyes. The place, with its houses, its lanes, its glaring river bed, wore an indescribable air of the South.

All was Sunday bustle in the streets and in the public house, as all had been Sabbath peace among the mountains. There must have been near a score of us at dinner by eleven before noon; and after I had eaten and drunken, and sat writing up my journal, I suppose as many more came dropping in one after another, or by twos and threes. In crossing the Lozère I had not only come among new natural features, but moved into the territory of a different race. These people, as they hurriedly dispatched their viands in an intricate swordplay of knives, questioned and answered me with a degree of intelligence which excelled all that I had met, except among the railway folk at Chasseradès. They had open telling faces, and were lively both in speech and manner. They not only entered thoroughly into the spirit of my little trip, but more than one declared, if he were rich enough, he would like to set forth on such another.

Even physically there was a pleasant change. I had not seen a pretty woman since I left Monastier, and there but one. Now of the three who sat down with me to dinner, one was certainly not beautiful — a poor timid thing of forty, quite troubled at this

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roaring *table d'hôte*, whom I squired and helped to wine, and pledged and tried generally to encourage, with quite a contrary effect; but the other two, both married, were both more handsome than the average of women. And Clarisse? What shall I say of Clarisse? She waited the table with a heavy placable nonchalance, like a performing cow; her great gray eyes were steeped in amorous languor; her features, although fleshy, were of an original and accurate design; her mouth had a curl; her nostril spoke of dainty pride; her cheek fell into strange and interesting lines. It was a face capable of strong emotion, and, with training, it offered the promise of delicate sentiment. It seemed pitiful to see so good a model left to country admirers and a country way of thought. Beauty should at least have touched society, then, in a moment, it throws off a weight that lay upon it, it becomes conscious of itself, it puts on an elegance, learns a gait and a carriage of the head, and, in a moment, *patet dea*. Before I left I assured Clarisse of my hearty admiration. She took it like milk, without embarrassment or wonder, merely looking at me steadily with her great eyes; and I own the result upon myself was some confusion. If Clarisse could read English, I should not dare to add that her figure was unworthy of her face. Hers was a case for stays; but that may perhaps grow better as she gets up in years.

Pont de Montvert, or Greenhill Bridge, as we might say at home, is a place memorable in the story of the Camisards. It was here that the war broke out; here that those southern Covenanters slew their Archbishop Sharpe. The persecution on the one hand, the febrile enthusiasm on the other, are almost equally difficult to understand in these quiet modern days, and with our easy modern beliefs and disbeliefs. The Protestants were one and all beside their right minds with zeal and sorrow. They were all prophets and prophetesses. Children at the breast would exhort their parents to good works. "A child of fifteen months at Quissac spoke from its mother's arms, agitated and

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sobbing, distinctly and with a loud voice." Marshal Villars has seen a town where all the women "seemed possessed by the devil," and had trembling fits, and uttered prophecies publicly upon the streets. A prophetess of Vivarais was hanged at Montpellier because blood flowed from her eyes and nose, and she declared that she was weeping tears of blood for the misfortunes of the Protestants. And it was not only women and children. Stalwart dangerous fellows, used to swing the sickle or to wield the forest ax, were likewise shaken with strange paroxysms, and spoke oracles with sobs and streaming tears. A persecution unsurpassed in violence had lasted near a score of years, and this was the result upon the persecuted; hanging, burning, breaking on the wheel, had been vain; the dragoons had left their hoof marks over all the countryside; there were men rowing in the galleys, and women pining in the prisons of the Church; and not a thought was changed in the heart of any upright Protestant.

Now the head and forefront of the persecution — after Lamoignon de Bavile — François de Langlade du Chayla (pronounced Chéïla), Archpriest of the Cévennes and Inspector of Missions in the same country, had a house in which he sometimes dwelt in the town of Pont de Montvert. He was a conscientious person, who seems to have been intended by nature for a pirate, and now fifty-five, an age by which a man has learned all the moderation of which he is capable. A missionary in his youth in China, he there suffered martyrdom, was left for dead, and only succored and brought back to life by the charity of a pariah. We must suppose the pariah devoid of second sight, and not purposely malicious in this act. Such an experience, it might be thought, would have cured a man of the desire to persecute; but the human spirit is a thing strangely put together; and, having been a Christian martyr, Du Chayla became a Christian persecutor. The Work of the Propagation of the Faith went roundly forward in his hands. His house in Pont de Montvert served him as a prison. There he plucked out the

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hairs of the beard, and closed the hands of his prisoners upon live coals, to convince them that they were deceived in their opinions. And yet had not he himself tried and proved the inefficacy of these carnal arguments among the Buddhists in China?

Not only was life made intolerable in Languedoc, but flight was rigidly forbidden. One Massip, a muleteer, and well acquainted with the mountain paths, had already guided several troops of fugitives in safety to Geneva; and on him, with another convoy, consisting mostly of women dressed as men, Du Chayla, in an evil hour for himself, laid his hands. The Sunday following, there was a conventicle of Protestants in the woods of Altefage upon Mont Bougès; where there stood up one Séguier — Spirit Séguier, as his companions called him — a wool carder, tall, black-faced, and toothless, but a man full of prophecy. He declared, in the name of God, that the time for submission had gone by, and they must betake themselves to arms for the deliverance of their brethren and the destruction of the priests.

The next night, 24th July, 1702, a sound disturbed the Inspector of Missions as he sat in his prison house at Pont de Montvert; the voices of many men upraised in psalmody drew nearer and nearer through the town. It was ten at night; he had his court about him, priests, soldiers, and servants, to the number of twelve or fifteen; and now dreading the insolence of a conventicle below his very windows, he ordered forth his soldiers to report. But the psalm singers were already at his door, fifty strong, led by the inspired Séguier, and breathing death. To their summons, the archpriest made answer like a stout old persecutor, and bade his garrison fire upon the mob. One Camisard (for, according to some, it was in this night's work that they came by the name) fell at this discharge; his comrades burst in the door with hatchets and a beam of wood, overran the lower story of the house, set free the prisoners, and finding

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one of them in the *vine*, a sort of Scavenger's Daughter of the place and period, redoubled in fury against Du Chayla, and sought by repeated assaults to carry the upper floors. But he, on his side, had given absolution to his men, and they bravely held the staircase.

"Children of God," cried the prophet, "hold your hands. Let us burn the house, with the priest and the satellites of Baal."

The fire caught readily. Out of an upper window Du Chayla and his men lowered themselves into the garden by means of knotted sheets; some escaped across the river under the bullets of the insurgents; but the archpriest himself fell, broke his thigh, and could only crawl into the hedge. What were his reflections as this second martyrdom drew near? A poor, brave, besotted, hateful man, who had done his duty resolutely according to his light both in the Cévennes and China. He found at least one telling word to say in his defense; for when the roof fell in and the upbursting flames discovered his retreat, and they came and dragged him to the public place of the town, raging and calling him damned — "If I be damned," said he, "why should you also damn yourselves?"

Here was a good reason for the last; but in the course of his inspectorship he had given many stronger which all told in a contrary direction; and these he was now to hear. One by one, Séguier first, the Camisards drew near and stabbed him. "This," they said, "is for my father broken on the wheel. This for my brother in the galleys. That for my mother or my sister imprisoned in your cursed convents." Each gave his blow and his reason; and then all kneeled and sang psalms around the body till the dawn. With the dawn, still singing, they defiled away towards Frugères, further up the Tarn, to pursue the work of vengeance, leaving Du Chayla's prison house in ruins, and his body pierced with two-and-fifty wounds upon the public place.

'T is a wild night's work, with its accompaniment of psalms;

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and it seems as if a psalm must always have a sound of threatening in that town upon the Tarn. But the story does not end, even so far as concerns Pont de Montvert, with the departure of the Camisards. The career of Séguier was brief and bloody. Two more priests and a whole family at Ladevèze, from the father to the servants, fell by his hand or by his orders; and yet he was but a day or two at large, and restrained all the time by the presence of the soldiery. Taken at length by a famous soldier of fortune, Captain Poul, he appeared unmoved before his judges.

"Your name?" they asked.

"Pierre Séguier."

"Why are you called Spirit?"

"Because the Spirit of the Lord is with me."

"Your domicile?"

"Lately in the desert, and soon in heaven."

"Have you no remorse for your crimes?"

"I have committed none. *My soul is like a garden full of shelter and of fountains.*"

At Pont de Montvert, on the 12th of August, he had his right hand stricken from his body, and was burned alive. And his soul was like a garden? So perhaps was the soul of Du Chayla, the Christian martyr. And perhaps if you could read in my soul, or I could read in yours, our own composure might seem little less surprising.

Du Chayla's house still stands, with a new roof, beside one of the bridges of the town; and if you are curious you may see the terrace garden into which he dropped.

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IN THE VALLEY OF THE TARN

A new road leads from Pont de Montvert to Florac by the valley of the Tarn; a smooth sandy ledge, it runs about halfway between the summit of the cliffs and the river in the bottom of the valley; and I went in and out, as I followed it, from bays of shadow into promontories of afternoon sun. This was a pass like that of Killiecrankie; a deep turning gully in the hills, with the Tarn making a wonderful hoarse uproar far below, and craggy summits standing in the sunshine high above. A thin fringe of ash trees ran about the hilltops, like ivy on a ruin; but on the lower slopes and far up every glen the Spanish chestnut trees stood each foursquare to heaven under its tented foliage. Some were planted each on its own terrace, no larger than a bed; some, trusting in their roots, found strength to grow and prosper and be straight and large upon the rapid slopes of the valley; others, where there was a margin to the river, stood marshaled in a line and mighty like cedars of Lebanon. Yet even where they grew most thickly they were not to be thought of as a wood, but as a herd of stalwart individuals; and the dome of each tree stood forth separate and large, and as it were a little hill, from among the domes of its companions. They gave forth a faint sweet perfume which pervaded the air of the afternoon; autumn had put tints of gold and tarnish in the green; and the sun so shone through and kindled the broad foliage, that each chestnut was relieved against another, not in shadow, but in light. A humble sketcher here laid down his pencil in despair.

I wish I could convey a notion of the growth of these noble trees; of how they strike out boughs like the oak, and trail sprays of drooping foliage like the willow; of how they stand on upright fluted columns like the pillars of a church; or like

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the olive, from the most shattered bole can put out smooth and youthful shoots, and begin a new life upon the ruins of the old. Thus they partake of the nature of many different trees; and even their prickly topknots, seen near at hand against the sky, have a certain palmlike air that impresses the imagination. But their individuality, although compounded of so many elements, is but the richer and the more original. And to look down upon a level filled with these knolls of foliage, or to see a clan of old unconquerable chestnuts cluster "like herded elephants" upon the spur of a mountain, is to rise to higher thoughts of the powers that are in Nature.

Between Modestine's laggard humor and the beauty of the scene, we made little progress all that afternoon; and at last finding the sun, although still far from setting, was already beginning to desert the narrow valley of the Tarn, I began to cast about for a place to camp in. This was not easy to find; the terraces were too narrow, and the ground, where it was unterraced, was usually too steep for a man to lie upon. I should have slipped all night, and awakened towards morning with my feet or my head in the river.

After perhaps a mile, I saw, some sixty feet above the road, a little plateau large enough to hold my sack, and securely parapeted by the trunk of an aged and enormous chestnut. Thither, with infinite trouble, I goaded and kicked the reluctant Modestine, and there I hastened to unload her. There was only room for myself upon the plateau, and I had to go nearly as high again before I found so much as standing room for the ass. It was on a heap of rolling stones, on an artificial terrace, certainly not five feet square in all. Here I tied her to a chestnut, and having given her corn and bread and made a pile of chestnut leaves, of which I found her greedy, I descended once more to my own encampment.

The position was unpleasantly exposed. One or two carts went by upon the road; and as long as daylight lasted I concealed

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myself, for all the world like a hunted Camisard, behind my fortification of vast chestnut trunk; for I was passionately afraid of discovery and the visit of jocular persons in the night. Moreover, I saw that I must be early awake; for these chestnut gardens had been the scene of industry no farther gone than on the day before. The slope was strewn with lopped branches, and here and there a great package of leaves was propped against a trunk; for even the leaves are serviceable, and the peasants use them in winter by way of fodder for their animals. I picked a meal in fear and trembling, half lying down to hide myself from the road; and I dare say I was as much concerned as if I had been a scout from Joani's band above upon the Lozère or from Salomon's across the Tarn in the old times of psalm singing and blood. Or, indeed, perhaps more; for the Camisards had a remarkable confidence in God; and a tale comes back into my memory of how the Count of Gévaudan, riding with a party of dragoons and a notary at his saddle-bow to enforce the oath of fidelity in all the country hamlets, entered a valley in the woods, and found Cavalier and his men at dinner, gayly seated on the grass, and their hats crowned with box-tree garlands, while fifteen women washed their linen in the stream. Such was a field festival in 1703; at that date Antony Watteau would be painting similar subjects.

This was a very different camp from that of the night before in the cool and silent pine woods. It was warm and even stifling in the valley. The shrill song of frogs, like the tremolo note of a whistle with a pea in it, rang up from the riverside before the sun was down. In the growing dusk, faint rustlings began to run to and fro among the fallen leaves; from time to time a faint chirping or cheeping noise would fall upon my ear; and from time to time I thought I could see the movement of something swift and indistinct between the chestnuts. A profusion of large ants swarmed upon the ground; bats whisked by, and mosquitoes droned overhead. The long boughs with their

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bunches of leaves hung against the sky like garlands; and those immediately above and around me had somewhat the air of a trellis which should have been wrecked and half overthrown in a gale of wind.

Sleep for a long time fled my eyelids; and just as I was beginning to feel quiet stealing over my limbs, and settling densely on my mind, a noise at my head startled me broad awake again, and, I will frankly confess it, brought my heart into my mouth. It was such a noise as a person would make scratching loudly with a finger nail, it came from under the knapsack which served me for a pillow, and it was thrice repeated before I had time to sit up and turn about. Nothing was to be seen, nothing more was to be heard, but a few of these mysterious rustlings far and near, and the ceaseless accompaniment of the river and the frogs. I learned next day that the chestnut gardens are infested by rats; rustling, chirping, and scraping were probably all due to these; but the puzzle, for the moment, was insoluble, and I had to compose myself for sleep, as best I could, in wondering uncertainty about my neighbors.

I was wakened in the gray of the morning (Monday, 30th September) by the sound of footsteps not far off upon the stones, and opening my eyes, I beheld a peasant going by among the chestnuts by a footpath that I had not hitherto observed. He turned his head neither to the right nor to the left, and disappeared in a few strides among the foliage. Here was an escape! But it was plainly more than time to be moving. The peasantry were abroad; scarce less terrible to me in my nondescript position than the soldiers of Captain Poul to an undaunted Camisard. I fed Modestine with what haste I could; but as I was returning to my sack, I saw a man and a boy come down the hillside in a direction crossing mine. They unintelligibly hailed me, and I replied with inarticulate but cheerful sounds, and hurried forward to get into my gaiters.

The pair, who seemed to be father and son, came slowly up

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to the plateau, and stood close beside me for some time in silence. The bed was open, and I saw with regret my revolver lying patently disclosed on the blue wool. At last, after they had looked me all over, and silence had grown laughingly embarrassing, the man demanded in what seemed unfriendly tones:

"You have slept here?"

"Yes," said I. "As you see."

"Why?" he asked.

"My faith," I answered lightly, "I was tired."

He next inquired where I was going and what I had had for dinner; and then, without the least transition, "*C'est bien*," he added. "Come along." And he and his son, without another word, turned off to the next chestnut tree but one, which they set to pruning. The thing had passed off more simply than I hoped. He was a grave, respectable man; and his unfriendly voice did not imply that he thought he was speaking to a criminal, but merely to an inferior.

I was soon on the road, nibbling a cake of chocolate and seriously occupied with a case of conscience. Was I to pay for my night's lodging? I had slept ill, the bed was full of fleas in the shape of ants, there was no water in the room, the very dawn had neglected to call me in the morning. I might have missed a train, had there been any in the neighborhood to catch. Clearly, I was dissatisfied with my entertainment; and I decided I should not pay unless I met a beggar.

The valley looked even lovelier by morning; and soon the road descended to the level of the river. Here, in a place where many straight and prosperous chestnuts stood together, making an aisle upon a swarded terrace, I made my morning toilet in the water of the Tarn. It was marvelously clear, thrillingly cool; the soapsuds disappeared as if by magic in the swift current, and the white bowlders gave one a model for cleanliness. To wash in one of God's rivers in the open air seems to me a sort

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of cheerful solemnity or semipagan act of worship. To dabble among dishes in a bedroom may perhaps make clean the body; but the imagination takes no share in such a cleansing. I went on with a light and peaceful heart, and sang psalms to the spiritual ear as I advanced.

Suddenly up came an old woman, who point-blank demanded alms.

"Good!" thought I; "here comes the waiter with the bill."

And I paid for my night's lodging on the spot. Take it how you please, but this was the first and the last beggar that I met with during all my tour.

A step or two farther I was overtaken by an old man in a brown nightcap, clear-eyed, weather-beaten, with a faint, excited smile. A little girl followed him, driving two sheep and a goat; but she kept in our wake, while the old man walked beside me and talked about the morning and the valley. It was not much past six; and for healthy people who have slept enough, that is an hour of expansion and of open and trustful talk.

"*Connaissez-vous le Seigneur?*" he said at length.

I asked him what Seigneur he meant; but he only repeated the question with more emphasis and a look in his eyes denoting hope and interest.

"Ah!" said I, pointing upwards, "I understand you now. Yes, I know Him; He is the best of acquaintances."

The old man said he was delighted. "Hold," he added, striking his bosom; "it makes me happy here." There were a few who knew the Lord in these valleys, he went on to tell me; not many, but a few. "Many are called," he quoted, "and few chosen."

"My father," said I, "it is not easy to say who know the Lord; and it is none of our business. Protestants and Catholics, and even those who worship stones, may know Him and be known by Him; for He has made all."

I did not know I was so good a preacher.

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The old man assured me he thought as I did, and repeated his expressions of pleasure at meeting me. "We are so few," he said. "They call us Moravians here; but down in the department of Gard, where there are also a good number, they are called Derbists, after an English pastor."

I began to understand that I was figuring, in questionable taste, as a member of some sect to me unknown; but I was more pleased with the pleasure of my companion than embarrassed by my own equivocal position. Indeed I can see no dishonesty in not avowing a difference; and especially in these high matters, where we have all a sufficient assurance that, whoever may be in the wrong, we ourselves are not completely in the right. The truth is much talked about; but this old man in a brown nightcap showed himself so simple, sweet, and friendly that I am not unwilling to profess myself his convert. He was, as a matter of fact, a Plymouth Brother. Of what that involves in the way of doctrine I have no idea nor the time to inform myself; but I know right well that we are all embarked upon a troublesome world, the children of one Father, striving in many essential points to do and to become the same. And although it was somewhat in a mistake that he shook hands with me so often and showed himself so ready to receive my words, that was a mistake of the truth-finding sort. For charity begins blindfold; and only through a series of similar misapprehensions rises at length into a settled principle of love and patience, and a firm belief in all our fellow men. If I deceived this good old man, in the like manner I would willingly go on to deceive others. And if ever at length, out of our separate and sad ways, we should all come together into one common house, I have a hope, to which I cling dearly, that my mountain Plymouth Brother will hasten to shake hands with me again.

Thus, talking like Christian and Faithful by the way, he and I came down upon a hamlet by the Tarn. It was but a humble place, called La Vernède, with less than a dozen houses, and a

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Protestant chapel on a knoll. Here he dwelt; and here, at the inn, I ordered my breakfast. The inn was kept by an agreeable young man, a stone breaker on the road, and his sister, a pretty and engaging girl. The village schoolmaster dropped in to speak with the stranger. And these were all Protestants — a fact which pleased me more than I should have expected; and, what pleased me still more, they seemed all upright and simple people. The Plymouth Brother hung round me with a sort of yearning interest, and returned at least thrice to make sure I was enjoying my meal. His behavior touched me deeply at the time, and even now moves me in recollection. He feared to intrude, but he would not willingly forego one moment of my society; and he seemed never weary of shaking me by the hand.

When all the rest had drifted off to their day's work, I sat for near half an hour with the young mistress of the house, who talked pleasantly over her seam of the chestnut harvest, and the beauties of the Tarn, and old family affections, broken up when young folk go from home, yet still subsisting. Hers, I am sure, was a sweet nature, with a country plainness and much delicacy underneath; and he who takes her to his heart will doubtless be a fortunate young man.

The valley below La Vernède pleased me more and more as I went forward. Now the hills approached from either hand, naked and crumbling, and walled in the river between cliffs; and now the valley widened and became green. The road led me past the old castle of Miral on a steep; past a battlemented monastery, long since broken up and turned into a church and parsonage; and past a cluster of black roofs, the village of Cocurès, sitting among vineyards and meadows and orchards thick with red apples, and where, along the highway, they were knocking down walnuts from the roadside trees, and gathering them in sacks and baskets. The hills, however much the vale might open, were still tall and bare, with cliffy battlements and here and there a pointed summit; and the Tarn still rattled

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through the stones with a mountain noise. I had been led, by bagmen of a picturesque turn of mind, to expect a horrific country after the heart of Byron; but to my Scotch eyes it seemed smiling and plentiful, as the weather still gave an impression of high summer to my Scotch body; although the chestnuts were already picked out by the autumn, and the poplars, that here began to mingle with them, had turned into pale gold against the approach of winter.

There was something in this landscape, smiling although wild, that explained to me the spirit of the Southern Covenanters. Those who took to the hills for conscience' sake in Scotland had all gloomy and bedeviled thoughts; for once that they received God's comfort they would be twice engaged with Satan; but the Camisards had only bright and supporting visions. They dealt much more in blood, both given and taken; yet I find no obsession of the Evil One in their records. With a light conscience, they pursued their life in these rough times and circumstances. The soul of Séguier, let us not forget, was like a garden. They knew they were on God's side, with a knowledge that has no parallel among the Scots; for the Scots, although they might be certain of the cause, could never rest confident of the person.

"We flew," says one old Camisard, "when we heard the sound of psalm singing, we flew as if with wings. We felt within us an animating ardor, a transporting desire. The feeling cannot be expressed in words. It is a thing that must have been experienced to be understood. However weary we might be, we thought no more of our weariness and grew light, so soon as the psalms fell upon our ears."

The valley of the Tarn and the people whom I met at La Vernède not only explain to me this passage, but the twenty years of suffering which those, who were so stiff and so bloody when once they betook themselves to war, endured with the meekness of children and the constancy of saints and peasants.

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FLORAC

On a branch of the Tarn stands Florac, the seat of a subprefecture, with an old castle, an alley of planes, many quaint street corners, and a live fountain welling from the hill. It is notable, besides, for handsome women, and as one of the two capitals, Alais being the other, of the country of the Camisards.

The landlord of the inn took me, after I had eaten, to an adjoining *café*, where I, or rather my journey, became the topic of the afternoon. Every one had some suggestion for my guidance; and the subprefectorial map was fetched from the subprefecture itself, and much thumbed among coffee cups and glasses of liqueur. Most of these kind advisers were Protestant, though I observed that Protestant and Catholic intermingled in a very easy manner; and it surprised me to see what a lively memory still subsisted of the religious war. Among the hills of the southwest, by Mauchline, Cumnock, or Carsphairn, in isolated farms or in the manse, serious Presbyterian people still recall the days of the great persecution, and the graves of local martyrs are still piously regarded. But in towns and among the so-called better classes, I fear that these old doings have become an idle tale. If you met a mixed company in the King's Arms at Wigtown, it is not likely that the talk would run on Covenanters. Nay, at Muirkirk of Glenluce, I found the beadle's wife had not so much as heard of Prophet Peden. But these Cévenols were proud of their ancestors in quite another sense; the war was their chosen topic; its exploits were their own patent of nobility; and where a man or a race has had but one adventure, and that heroic, we must expect and pardon some prolixity of reference. They told me the country was still full of legends hitherto uncollected; I heard from them about Cavalier's descendants — not direct descendants, be it understood, but only

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cousins or nephews — who were still prosperous people in the scene of the boy general's exploits; and one farmer had seen the bones of old combatants dug up into the air of an afternoon in the nineteenth century, in a field where the ancestors had fought, and the great-grandchildren were peaceably ditching.

Later in the day one of the Protestant pastors was so good as to visit me: a young man, intelligent and polite, with whom I passed an hour or two in talk. Florac, he told me, is part Protestant, part Catholic; and the difference in religion is usually doubled by the difference in politics. You may judge of my surprise, coming as I did from such a babbling purgatorial Poland of a place as Monastier, when I learned that the population lived together on very quiet terms; and there was even an exchange of hospitalities between households thus doubly separated. Black Camisard and White Camisard, militiaman and Miquelet and dragoon, Protestant prophet and Catholic cadet of the White Cross, they had all been sabering and shooting, burning, pillaging and murdering, their hearts hot with indignant passion; and here, after a hundred and seventy years, Protestant is still Protestant, Catholic still Catholic, in mutual toleration and mild amity of life. But the race of man, like that indomitable nature whence it sprang, has medicating virtues of its own; the years and seasons bring various harvests; the sun returns after the rain; and mankind outlives secular animosities, as a single man awakens from the passions of a day. We judge our ancestors from a more divine position; and the dust being a little laid with several centuries, we can see both sides adorned with human virtues and fighting with a show of right.

I have never thought it easy to be just, and find it daily even harder than I thought. I own I met these Protestants with delight and a sense of coming home. I was accustomed to speak their language, in another and deeper sense of the word than that which distinguishes between French and English; for the true babel is a divergence upon morals. And hence I could hold

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more free communication with the Protestants, and judge them more justly, than the Catholics. Father Apollinaris may pair off with my mountain Plymouth Brother as two guileless and devout old men; yet I ask myself if I had as ready a feeling for the virtues of the Trappist; or had I been a Catholic, if I should have felt so warmly to the dissenter of La Vernède. With the first I was on terms of mere forbearance; but with the other, although only on a misunderstanding and by keeping on selected points, it was still possible to hold converse and exchange some honest thoughts. In this world of imperfection we gladly welcome even partial intimacies. If we find but one to whom we can speak out of our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God.

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IN THE VALLEY OF THE MIMENTE

On Tuesday, 1st October, we left Florac late in the afternoon, a tired donkey and tired donkey driver. A little way up the Tarnon, a covered bridge of wood introduced us into the valley of the Mimente. Steep rocky red mountains overhung the stream; great oaks and chestnuts grew upon the slopes or in stony terraces; here and there was a red field of millet or a few apple trees studded with red apples; and the road passed hard by two black hamlets, one with an old castle atop to please the heart of the tourist.

It was difficult here again to find a spot fit for my encampment. Even under the oaks and chestnuts the ground had not only a very rapid slope, but was heaped with loose stones; and where there was no timber the hills descended to the stream in a red precipice tufted with heather. The sun had left the highest peak in front of me, and the valley was full of the lowing sound of herdsmen's horns as they recalled the flocks into the stable, when I spied a bight of meadow some way below the roadway in an angle of the river. Thither I descended, and, tying Modestine provisionally to a tree, proceeded to investigate the neighborhood. A gray pearly evening shadow filled the glen; objects at a little distance grew indistinct and melted bafflingly into each other; and the darkness was rising steadily like an exhalation. I approached a great oak which grew in the meadow, hard by the river's brink; when to my disgust the voices of children fell upon my ear, and I beheld a house round the angle on the other bank. I had half a mind to pack and be gone again, but the growing darkness moved me to remain. I had only to make no noise until the night was fairly come, and trust to the dawn to call me early in the morning. But it was hard to be annoyed by neighbors in such a great hotel.

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A hollow underneath the oak was my bed. Before I had fed Modestine and arranged my sack, three stars were already brightly shining, and the others were beginning dimly to appear. I slipped down to the river, which looked very black among its rocks, to fill my can; and dined with a good appetite in the dark, for I scrupled to light a lantern while so near a house. The moon, which I had seen, a pallid crescent, all afternoon, faintly illuminated the summit of the hills, but not a ray fell into the bottom of the glen where I was lying. The oak rose before me like a pillar of darkness; and overhead the heartsome stars were set in the face of the night. No one knows the stars who has not slept, as the French happily put it, *à la belle étoile.* He may know all their names and distances and magnitudes, and yet be ignorant of what alone concerns mankind, their serene and gladsome influence on the mind. The greater part of poetry is about the stars; and very justly, for they are themselves the most classical of poets. These same far-away worlds, sprinkled like tapers or shaken together like a diamond dust upon the sky, had looked not otherwise to Roland or Cavalier, when, in the words of the latter, they had "no other tent but the sky, and no other bed than my mother earth."

All night a strong wind blew up the valley, and the acorns fell pattering over me from the oak. Yet, on this first night of October, the air was as mild as May, and I slept with the fur thrown back.

I was much disturbed by the barking of a dog, an animal that I fear more than any wolf. A dog is vastly braver, and is besides supported by the sense of duty. If you kill a wolf, you meet with encouragement and praise; but if you kill a dog, the sacred rights of property and the domestic affections come clamoring round you for redress. At the end of a fagging day, the sharp, cruel note of a dog's bark is in itself a keen annoyance; and to a tramp like myself, he represents the sedentary and respectable world in its most hostile form. There is something

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of the clergyman or the lawyer about this engaging animal; and if he were not amenable to stones, the boldest man would shrink from traveling afoot. I respect dogs much in the domestic circle; but on the highway or sleeping afield, I both detest and fear them.

I was wakened next morning (Wednesday, October 2d) by the same dog — for I knew his bark — making a charge down the bank, and then, seeing me sit up, retreating again with great alacrity. The stars were not yet quite extinguished. The heaven was of that enchanting mild gray-blue of the early morn. A still clear light began to fall, and the trees on the hillside were outlined sharply against the sky. The wind had veered more to the north, and no longer reached me in the glen; but as I was going on with my preparations, it drove a white cloud very swiftly over the hilltop; and looking up, I was surprised to see the cloud dyed with gold. In these high regions of the air, the sun was already shining as at noon. If only the clouds traveled high enough, we should see the same thing all night long. For it is always daylight in the fields of space.

As I began to go up the valley, a draft of wind came down it out of the seat of the sunrise, although the clouds continued to run overhead in an almost contrary direction. A few steps farther, and I saw a whole hillside gilded with the sun; and still a little beyond, between two peaks, a center of dazzling brilliancy appeared floating in the sky, and I was once more face to face with the big bonfire that occupies the kernel of our system.

I met but one human being that forenoon, a dark military-looking wayfarer, who carried a game bag on a baldric; but he made a remark that seems worthy of record. For when I asked him if he were Protestant or Catholic —

"O," said he, "I make no shame of my religion. I am a Catholic."

He made no shame of it! The phrase is a piece of natural statistics; for it is the language of one in a minority. I thought

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with a smile of Bavile and his dragoons, and how you may ride roughshod over a religion for a century, and leave it only the more lively for the friction. Ireland is still Catholic; the Cévennes still Protestant. It is not a basketful of law papers, nor the hoofs and pistol butts of a regiment of horse, that can change one tittle of a plowman's thoughts. Outdoor rustic people have not many ideas, but such as they have are hardy plants and thrive flourishingly in persecution. One who has grown a long while in the sweat of laborious noons, and under the stars at night, a frequenter of hills and forests, an old honest countryman, has, in the end, a sense of communion with the powers of the universe, and amicable relations towards his God. Like my mountain Plymouth Brother, he knows the Lord. His religion does not repose upon a choice of logic; it is the poetry of the man's experience, the philosophy of the history of his life. God, like a great power, like a great shining sun, has appeared to this simple fellow in the course of years, and become the ground and essence of his least reflections; and you may change creeds and dogmas by authority, or proclaim a new religion with the sound of trumpets, if you will; but here is a man who has his own thoughts, and will stubbornly adhere to them in good and evil. He is a Catholic, a Protestant, or a Plymouth Brother, in the same indefeasible sense that a man is not a woman, or a woman not a man. For he could not vary from his faith, unless he could eradicate all memory of the past, and, in a strict and not a conventional meaning, change his mind.

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THE HEART OF THE COUNTRY

I was now drawing near to Cassagnas, a cluster of black roofs upon the hillside, in this wild valley, among chestnut gardens, and looked upon in the clear air by many rocky peaks. The road along the Mimente is yet new, nor have the mountaineers recovered their surprise when the first cart arrived at Cassagnas. But although it lay thus apart from the current of men's business, this hamlet had already made a figure in the history of France. Hard by, in caverns of the mountain, was one of the five arsenals of the Camisards; where they laid up clothes and corn and arms against necessity, forged bayonets and sabers, and made themselves gunpowder with willow charcoal and saltpeter boiled in kettles. To the same caves, amid this multifarious industry, the sick and wounded were brought up to heal; and there they were visited by the two surgeons, Chabrier and Tavan, and secretly nursed by women of the neighborhood.

Of the five legions into which the Camisards were divided, it was the oldest and the most obscure that had its magazines by Cassagnas. This was the band of Spirit Séguier; men who had joined their voices with his in the 68th Psalm as they marched down by night on the archpriest of the Cévennes. Séguier, promoted to heaven, was succeeded by Salomon Couderc, whom Cavalier treats in his memoirs as chaplain-general to the whole army of the Camisards. He was a prophet; a great reader of the heart, who admitted people to the sacrament or refused them by "intentively viewing every man" between the eyes; and had the most of the Scriptures off by rote. And this was surely happy; since in a surprise in August, 1703, he lost his mule, his portfolios, and his Bible. It is only strange that they were not

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surprised more often and more effectually; for this legion of Cassagnas was truly patriarchal in its theory of war, and camped without sentries, leaving that duty to the angels of the God for whom they fought. This is a token, not only of their faith, but of the trackless country where they harbored. M. de Caladon, taking a stroll one fine day, walked without warning into their midst, as he might have walked into "a flock of sheep in a plain," and found some asleep and some awake and psalm singing. A traitor had need of no recommendation to insinuate himself among their ranks, beyond "his faculty of singing psalms"; and even the prophet Salomon "took him into a particular friendship." Thus, among their intricate hills, the rustic troop subsisted; and history can attribute few exploits to them but sacraments and ecstasies.

People of this tough and simple stock will not, as I have just been saying, prove variable in religion; nor will they get nearer to apostasy than a mere external conformity like that of Naaman in the house of Rimmon. When Louis XVI, in the words of the edict, "convinced by the uselessness of a century of persecutions, and rather from necessity than sympathy," granted at last a royal grace of toleration, Cassagnas was still Protestant; and to a man, it is so to this day. There is, indeed, one family that is not Protestant, but neither is it Catholic. It is that of a Catholic *curé* in revolt, who has taken to his bosom a schoolmistress. And his conduct, it 's worth noting, is disapproved by the Protestant villagers.

"It is a bad idea for a man," said one, "to go back from his engagements."

The villagers whom I saw seemed intelligent after a countrified fashion, and were all plain and dignified in manner. As a Protestant myself, I was well looked upon, and my acquaintance with history gained me farther respect. For we had something not unlike a religious controversy at table, a gendarme and a merchant with whom I dined being both strangers to the place

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and Catholics. The young men of the house stood round and supported me; and the whole discussion was tolerantly conducted, and surprised a man brought up among the infinitesimal and contentious differences of Scotland. The merchant, indeed, grew a little warm, and was far less pleased than some others with my historical acquirements. But the gendarme was mighty easy over it all.

"It's a bad idea for a man to change," said he; and the remark was generally applauded.

That was not the opinion of the priest and soldier at our Lady of the Snows. But this is a different race; and perhaps the same great-heartedness that upheld them to resist, now enables them to differ in a kind spirit. For courage respects courage; but where a faith has been trodden out, we may look for a mean and narrow population. The true work of Bruce and Wallace was the union of the nations; not that they should stand apart awhile longer, skirmishing upon their borders; but that, when the time came, they might unite with self-respect. The merchant was much interested in my journey, and thought it dangerous to sleep afield.

"There are the wolves," said he; "and then it is known you are an Englishman. The English have always long purses, and it might very well enter into some one's head to deal you an ill blow some night."

I told him I was not much afraid of such accidents; and at any rate judged it unwise to dwell upon alarms or consider small perils in the arrangement of life. Life itself, I submitted, was a far too risky business as a whole to make each additional particular of danger worth regard. "Something," said I, "might burst in your inside any day of the week, and there would be an end of you, if you were locked into your room with three turns of the key."

"*Cependant*," said he, "*coucher dehors!*"

"God," said I, "is everywhere."

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"*Cependant, coucher dehors!*" he repeated, and his voice was eloquent of terror.

He was the only person, in all my voyage, who saw anything hardy in so simple a proceeding; although many considered it superfluous. Only one, on the other hand, professed much delight in the idea; and that was my Plymouth Brother, who cried out, when I told him I sometimes preferred sleeping under the stars to a close and noisy alehouse, "Now I see that you know the Lord!"

The merchant asked me for one of my cards as I was leaving, for he said I should be something to talk of in the future, and desired me to make a note of his request and reason; a desire with which I have thus complied.

A little after two I struck across the Mimente, and took a rugged path southward up a hillside covered with loose stones and tufts of heather. At the top, as is the habit of the country, the path disappeared; and I left my she-ass munching heather, and went forward alone to seek a road.

I was now on the separation of two vast watersheds; behind me all the streams were bound for the Garonne and the Western Ocean; before me was the basin of the Rhone. Hence, as from the Lozère, you can see in clear weather the shining of the Gulf of Lyons; and perhaps from here the soldiers of Salomon may have watched for the topsails of Sir Cloudesley Shovel, and the long-promised aid from England. You may take this ridge as lying in the heart of the country of the Camisards; four of the five legions camped all round it and almost within view — Salomon and Joani to the north, Castanet and Roland to the south; and when Julien had finished his famous work, the devastation of the High Cévennes, which lasted all through October and November, 1703, and during which four hundred and sixty villages and hamlets were, with fire and pickax, utterly subverted, a man standing on this eminence would have looked forth upon a silent, smokeless, and dispeopled land. Time and man's activity have

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now repaired these ruins; Cassagnas is once more roofed and sending up domestic smoke; and in the chestnut gardens, in low and leafy corners, many a prosperous farmer returns, when the day's work is done, to his children and bright hearth. And still it was perhaps the wildest view of all my journey. Peak upon peak, chain upon chain of hills ran surging southward, channeled and sculptured by the winter streams, feathered from head to foot with chestnuts, and here and there breaking out into a coronal of cliffs. The sun, which was still far from setting, sent a drift of misty gold across the hilltops, but the valleys were already plunged in a profound and quiet shadow.

A very old shepherd, hobbling on a pair of sticks, and wearing a black cap of liberty, as if in honor of his nearness to the grave, directed me to the road for St. Germain de Calberte. There was something solemn in the isolation of this infirm and ancient creature. Where he dwelt, how he got upon this high ridge, or how he proposed to get down again, were more than I could fancy. Not far off upon my right was the famous Plan de Font Morte, where Poul with his Armenian saber slashed down the Camisards of Séguier. This, methought, might be some Rip van Winkle of the war, who had lost his comrades, fleeing before Poul, and wandered ever since upon the mountains. It might be news to him that Cavalier had surrendered, or Roland had fallen fighting with his back against an olive. And while I was thus working on my fancy, I heard him hailing in broken tones, and saw him waving me to come back with one of his two sticks. I had already got some way past him; but, leaving Modestine once more, retraced my steps.

Alas, it was a very commonplace affair. The old gentleman had forgot to ask the peddler what he sold, and wished to remedy this neglect.

I told him sternly, "Nothing."

"Nothing?" cried he.

I repeated "Nothing," and made off.

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It 's odd to think of, but perhaps I thus became as inexplicable to the old man as he had been to me.

The road lay under chestnuts, and though I saw a hamlet or two below me in the vale, and many lone houses of the chestnut farmers, it was a very solitary march all afternoon; and the evening began early underneath the trees. But I heard the voice of a woman singing some sad, old, endless ballad not far off. It seemed to be about love and a *bel amoureux*, her handsome sweetheart; and I wished I could have taken up the strain and answered her, as I went on upon my invisible woodland way, weaving, like Pippa in the poem, my own thoughts with hers. What could I have told her? Little enough; and yet all the heart requires. How the world gives and takes away, and brings sweethearts near, only to separate them again into distant and strange lands; but to love is the great amulet which makes the world a garden; and "hope, which comes to all," outwears the accidents of life, and reaches with tremulous hand beyond the grave and death. Easy to say: yea, but also, by God's mercy, both easy and grateful to believe!

We struck at last into a wide white highroad, carpeted with noiseless dust. The night had come; the moon had been shining for a long while upon the opposite mountain; when on turning a corner my donkey and I issued ourselves into her light. I had emptied out my brandy at Florac, for I could bear the stuff no longer, and replaced it with some generous and scented Volnay; and now I drank to the moon's sacred majesty upon the road. It was but a couple of mouthfuls; yet I became thenceforth unconscious of my limbs, and my blood flowed with luxury. Even Modestine was inspired by this purified nocturnal sunshine, and bestirred her little hoofs as to a livelier measure. The road wound and descended swiftly among masses of chestnuts. Hot dust rose from our feet and flowed away. Our two shadows — mine deformed with the knapsack, hers comically bestridden by the pack — now lay before us

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clearly outlined on the road, and now, as we turned a corner, went off into the ghostly distance, and sailed along the mountainlike clouds. From time to time a warm wind rustled down the valley, and set all the chestnuts dangling their bunches of foliage and fruit; the ear was filled with whispering music, and the shadows danced in tune. And next moment the breeze had gone by, and in all the valley nothing moved except our traveling feet. On the opposite slope, the monstrous ribs and gullies of the mountain were faintly designed in the moonshine; and high overhead, in some lone house, there burned one lighted window, one square spark of red in the huge field of sad nocturnal coloring.

At a certain point, as I went downward, turning many acute angles, the moon disappeared behind the hill; and I pursued my way in great darkness, until another turning shot me without preparation into St. Germain de Calberte. The place was asleep and silent, and buried in opaque night. Only from a single open door, some lamplight escaped upon the road to show me I was come among men's habitations. The two last gossips of the evening, still talking by a garden wall, directed me to the inn. The landlady was getting her chicks to bed; the fire was already out, and had, not without grumbling, to be rekindled; half an hour later, and I must have gone supperless to roost.

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THE LAST DAY

When I awoke (Thursday, 3d October), and, hearing a great flourishing of cocks and chuckling of contented hens, betook me to the window of the clean and comfortable room where I had slept the night, I looked forth on a sunshiny morning in a deep vale of chestnut gardens. It was still early, and the cockcrows, and the slanting lights, and the long shadows encouraged me to be out and look round me.

St. Germain de Calberte is a great parish nine leagues round about. At the period of the wars, and immediately before the devastation, it was inhabited by two hundred and seventy-five families, of which only nine were Catholic; and it took the *curé* seventeen September days to go from house to house on horseback for a census. But the place itself, although capital of a canton, is scarce larger than a hamlet. It lies terraced across a steep slope in the midst of mighty chestnuts. The Protestant chapel stands below upon a shoulder; in the midst of the town is the quaint old Catholic church.

It was here that poor Du Chayla, the Christian martyr, kept his library and held a court of missionaries; here he had built his tomb, thinking to lie among a grateful population whom he had redeemed from error; and hither on the morrow of his death they brought the body, pierced with two-and-fifty wounds, to be interred. Clad in his priestly robes, he was laid out in state in the church. The *curé*, taking his text from Second Samuel, twentieth chapter and twelfth verse, "And Amasa wallowed in his blood in the highway," preached a rousing sermon, and exhorted his brethren to die each at his post, like their unhappy and illustrious superior. In the midst of this eloquence there came a breeze that Spirit Séguier was near at hand; and behold! all the assembly took to their

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horses' heels, some east, some west, and the *curé* himself as far as Alais.

Strange was the position of this little Catholic metropolis, a thimbleful of Rome, in such a wild and contrary neighborhood. On the one hand, the legion of Salomon overlooked it from Cassagnas; on the other, it was cut off from assistance by the legion of Roland at Mialet. The *curé*, Louvrelenil, although he took a panic at the archpriest's funeral, and so hurriedly decamped to Alais, stood well by his isolated pulpit, and thence uttered fulminations against the crimes of the Protestants. Salomon besieged the village for an hour and a half, but was beat back. The militiamen, on guard before the *curé's* door, could be heard, in the black hours, singing Protestant psalms and holding friendly talk with the insurgents. And in the morning, although not a shot had been fired, there would not be a round of powder in their flasks. Where was it gone? All handed over to the Camisards for a consideration. Untrusty guardians for an isolated priest!

That these continual stirs were once busy in St. Germain de Calberte, the imagination with difficulty receives; all is now so quiet, the pulse of human life now beats so low and still in this hamlet of the mountains. Boys followed me a great way off, like a timid sort of lion hunters; and people turned round to have a second look, or came out of their houses, as I went by. My passage was the first event, you would have fancied, since the Camisards. There was nothing rude or forward in this observation; it was but a pleased and wondering scrutiny, like that of oxen or the human infant; yet it wearied my spirits, and soon drove me from the street.

I took refuge on the terraces, which are here greenly carpeted with sward, and tried to imitate with a pencil the inimitable attitudes of the chestnuts as they bear up their canopy of leaves. Ever and again a little wind went by, and the nuts dropped all around me, with a light and dull sound, upon the sward. The

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noise was as of a thin fall of great hailstones; but there went with it a cheerful human sentiment of an approaching harvest and farmers rejoicing in their gains. Looking up, I could see the brown nut peering through the husk, which was already gaping; and between the stems the eye embraced an amphitheater of hill, sunlit and green with leaves.

I have not often enjoyed a place more deeply. I moved in an atmosphere of pleasure, and felt light and quiet and content. But perhaps it was not the place alone that so disposed my spirit. Perhaps some one was thinking of me in another country; or perhaps some thought of my own had come and gone unnoticed, and yet done me good. For some thoughts, which sure would be the most beautiful, vanish before we can rightly scan their features; as though a god, traveling by our green highways, should but ope the door, give one smiling look into the house, and go again forever. Was it Apollo, or Mercury, or Love with folded wings? Who shall say? But we go the lighter about our business, and feel peace and pleasure in our hearts.

I dined with a pair of Catholics. They agreed in the condemnation of a young man, a Catholic, who had married a Protestant girl and gone over to the religion of his wife. A Protestant born they could understand and respect; indeed, they seemed to be of the mind of an old Catholic woman, who told me that same day there was no difference between the two sects, save that "wrong was more wrong for the Catholic," who had more light and guidance; but this of a man's desertion filled them with contempt.

"It is a bad idea for a man to change," said one.

It may have been accidental, but you see how this phrase pursued me; and for myself, I believe it is the current philosophy in these parts. I have some difficulty in imagining a better. It 's not only a great flight of confidence for a man to change his creed and go out of his family for heaven's sake; but the

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odds are — nay, and the hope is — that, with all this great transition in the eyes of man, he has not changed himself a hair's breadth to the eyes of God. Honor to those who do so, for the wrench is sore. But it argues something narrow, whether of strength or weakness, whether of the prophet or the fool, in those who can take a sufficient interest in such infinitesimal and human operations, or who can quit a friendship for a doubtful process of the mind. And I think I should not leave my old creed for another, changing only words for other words; but by some brave reading, embrace it in spirit and truth, and find wrong as wrong for me as for the best of other communions.

The phylloxera was in the neighborhood; and instead of wine we drank at dinner a more economical juice of the grape — la Parisienne, they call it. It is made by putting the fruit whole into a cask with water; one by one the berries ferment and burst; what is drunk during the day is supplied at night in water; so, with ever another pitcher from the well, and ever another grape exploding and giving out its strength, one cask of Parisienne may last a family till spring. It is, as the reader will anticipate, a feeble beverage, but very pleasant to the taste.

What with dinner and coffee, it was long past three before I left St. Germain de Calberte. I went down beside the Gardon of Mialet, a great glaring watercourse devoid of water, and through St. Étienne de Vallée Française, or Val Francesque, as they used to call it; and towards evening began to ascend the hill of St. Pierre. It was a long and steep ascent. Behind me an empty carriage returning to St. Jean du Gard kept hard upon my tracks, and near the summit overtook me. The driver, like the rest of the world, was sure I was a peddler; but, unlike others, he was sure of what I had to sell. He had noticed the blue wool which hung out of my pack at either end; and from this he had decided, beyond my power to alter his decision, that I dealt in blue-wool collars, such as decorate the neck of the French draft horse.

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I had hurried to the topmost powers of Modestine, for I dearly desired to see the view upon the other side before the day had faded. But it was night when I reached the summit; the moon was riding high and clear; and only a few gray streaks of twilight lingered in the west. A yawning valley, gulfed in blackness, lay like a hole in created Nature at my feet; but the outline of the hills was sharp against the sky. There was Mount Aigoal, the stronghold of Castanet. And Castanet, not only as an active undertaking leader, deserves some mention among Camisards; for there is a spray of rose among his laurel; and he showed how, even in a public tragedy, love will have its way. In the high tide of war he married, in his mountain citadel, a young and pretty lass called Mariette. There were great rejoicings; and the bridegroom released five-and-twenty prisoners in honor of the glad event. Seven months afterwards Mariette, the Princess of the Cévennes, as they called her in derision, fell into the hands of the authorities, where it was like to have gone hard with her. But Castanet was a man of execution, and loved his wife. He fell on Valleraugue, and got a lady there for a hostage; and for the first and last time in that war there was an exchange of prisoners. Their daughter, pledge of some starry night upon Mount Aigoal, has left descendants to this day.

Modestine and I — it was our last meal together — had a snack upon the top of St. Pierre, I on a heap of stones, she standing by me in the moonlight and decorously eating bread out of my hand. The poor brute would eat more heartily in this manner; for she had a sort of affection for me, which I was soon to betray.

It was a long descent upon St. Jean du Gard, and we met no one but a carter, visible afar off by the glint of the moon on his extinguished lantern.

Before ten o'clock we had got in and were at supper; fifteen miles and a stiff hill in little beyond six hours!

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FAREWELL, MODESTINE

On examination, on the morning of October 4th, Modestine was pronounced unfit for travel. She would need at least two days' repose according to the ostler; but I was now eager to reach Alais for my letters; and, being in a civilized country of stage coaches, I determined to sell my lady friend and be off by the diligence that afternoon. Our yesterday's march, with the testimony of the driver who had pursued us up the long hill of St. Pierre, spread a favorable notion of my donkey's capabilities. Intending purchasers were aware of an unrivaled opportunity. Before ten I had an offer of twenty-five francs; and before noon, after a desperate engagement, I sold her, saddle and all, for five-and-thirty. The pecuniary gain is not obvious, but I had bought freedom into the bargain.

St. Jean du Gard is a large place and largely Protestant. The maire, a Protestant, asked me to help him in a small matter which is itself characteristic of the country. The young women of the Cévennes profit by the common religion and the difference of the language to go largely as governesses into England; and here was one, a native of Mialet, struggling with English circulars from two different agencies in London. I gave what help I could; and volunteered some advice, which struck me as being excellent.

One thing more I note. The phylloxera has ravaged the vineyards in this neighborhood; and in the early morning, under some chestnuts by the river, I found a party of men working with a cider press. I could not at first make out what they were after, and asked one fellow to explain.

"Making cider," he said. "*Oui, c'est comme ça. Comme dans le nord!*"

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There was a ring of sarcasm in his voice; the country was going to the devil.

It was not until I was fairly seated by the driver, and rattling through a rocky valley with dwarf olives, that I became aware of my bereavement. I had lost Modestine. Up to that moment I had thought I hated her; but now she was gone,

"And, O,
The difference to me!"

For twelve days we had been fast companions; we had traveled upwards of a hundred and twenty miles, crossed several respectable ridges, and jogged along with our six legs by many a rocky and many a boggy byroad. After the first day, although sometimes I was hurt and distant in manner, I still kept my patience; and as for her, poor soul! she had come to regard me as a god. She loved to eat out of my hand. She was patient, elegant in form, the color of an ideal mouse, and inimitably small. Her faults were those of her race and sex; her virtues were her own. Farewell, and if forever —

Father Adam wept when he sold her to me; after I had sold her in my turn, I was tempted to follow his example; and being alone with a stage driver and four or five agreeable young men, I did not hesitate to yield to my emotion.

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NOTES

(The figures in heavy-faced type refer to pages, the figures in lighter type to lines.)

AN INLAND VOYAGE

3 Sir Walter Grindlay Simpson, Bart.: (1843–1898); son of Sir James Simpson. See Balfour's "Life of Stevenson," I, 107.

3 11 burgee: a swallow-tailed flag or pennant used in the merchant marine and bearing the ship's name.

3 17 *Eleven Thousand Virgins of Cologne*: the year following their canoe trip Stevenson and Simpson planned to journey along the canals and rivers of France to the Mediterranean in a barge named after the eleven thousand virgins who, according to the legend, were massacred at Cologne by the Huns. This boat was bought, but owing to financial difficulties it was sold along with their canoes, and the idea was abandoned.

3 30 tricolor: the flag of Belgium, in red, yellow, and black.

5 23 Caleb and Joshua: see Numbers xiii, 23.

7 1 stevedore: one who loads and unloads vessels.

7 20 sheet: the rope attached to the lower edge of the sail.

8 15 heady: stirring, exciting.

9 3 sanded: with sand sprinkled on the floor.

9 7 bagman: a commercial traveler.

10 1 Miss Howe or Miss Harlowe: Clarissa Harlowe was the heroine of a novel bearing her name, written by Samuel Richardson and published in 1748. Miss Howe was her confidante. In a letter to Patchett Martin, December, 1877, Stevenson records his estimate of this book (see "Correspondence," ed. by S. Colvin, p. 141).

10 4 the divine huntress: Diana.

10 6 Anthony: St. Anthony (251–356), one of the most famous of the early saints, who is said to have founded the first monastic community when he retired to the desert.

10 8 gymnosophist (pronounced jim-nos'o-phist): one of a sect of ancient Hindu philosophers who lived solitarily in the woods and gave themselves wholly to mystic contemplation (cf. p. 23, l. 17).

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11 1 **Willebroek Canal**: connecting Brussels with the Rupel and the Scheldt. The town of that name, two miles south of Boom, is famous for its paper mills.

11 15 "***C'est vite, mais c'est long***": equivalent to 'You are going fast, but you have a long journey.'

11 20 **dingy** (dĭn'gy̆): a small boat.

13 7 **Villevorde**: scene (Aug. 5, 1536) of the martyrdom of William Tyndale, the English translator of the Bible.

13 10 **Etna cooking apparatus**: a vessel used for heating water; it consists of a cup or vase for the water, with a fixed saucer surrounding it, in which alcohol is burned.

13 13 ***à la papier***: 'in paper.'

13 14 **Flemish**: pertaining to Flanders, an ancient countship now divided between Belgium, France, and the Netherlands; specifically a member of the Flemish race, nearly allied to the Dutch both in blood and in language.

13 24 **loo-warm**: tepid; the forms "lew-warm" and "luke-warm" also appear (see p. 108, l. 1).

13 24 ***fricassée***: a dish made by cutting meat into small pieces and stewing with gravy in a frying pan.

14 16 **sterlings**: 'starling'; an inclosure like a cofferdam, formed of piles driven close together before any work or structure as a protection against the wash of the waves. — **buttresses**: structures built against a wall to insure stability.

14 21 **trepanned**: a surgical operation in which parts of the bones of the skull are removed in order to relieve pressure or irritation on the brain.

16 1 **Laeken**: the northeast suburb of Brussels, the usual residence of the royal family.

16 4 **Allée Verte**: a double avenue of limes, planted in 1707 and extending along the banks of the Willebroek Canal to Laeken. This avenue was formerly the most fashionable promenade at Brussels, but it is now deserted.

16 9 ***estaminet***: 'a tavern.'

16 25 ***Royal Sport Nautique***: 'Royal Nautical Sport.'

17 4 **Huguenots**: the Puritans of France; a name applied to all French Protestants and first used about 1560, being apparently imported from Geneva. The Huguenots were persecuted in the reign of Francis I, and subsequently vigorously defended themselves until the massacre of St. Bartholomew, Aug. 24, 1572. Later, in 1598, the Edict of Nantes secured to them full political and civil rights. Its revocation

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by Louis XIV in 1685, and the persecution which followed, drove many of them to exile in Prussia, the Netherlands, Switzerland, England, and America.

17 6 **out of great tribulation**: Revelation vii, 14.

17 26 ***entre frères:*** 'between brothers.' "French was the only foreign tongue Stevenson ever mastered, and in that he acquired real proficiency" (Balfour's "Life," p. 153, ll. 8–9). The French introduced into these selections is semicoloquial in its character.

17 28 "***En Angleterre, vous employez des sliding-seats, n'est-ce pas?***": 'in England you use sliding seats, do you not?'

17 30 ***voyez-vous, nous sommes sérieux:*** 'you see we are in earnest.'

18 9 **nice and nasty**: compare Swift, "A nice man is a man of nasty ideas" ("Thoughts on Various Subjects").

18 32 "**Mammon . . . Heaven**": "Paradise Lost," I, 679.

> . . . for even in Heaven his looks and thoughts
> Were always downward bent, admiring more
> The riches of Heaven's pavement, trodden gold,
> Than aught divine or holy else enjoyed
> In vision beatific.

Mammon: name employed by Milton from its use in a passage in the New Testament (Matthew vi, 24) to personify the spirit of worldliness and riches.

20 7 **desire to drive the coursers of the sun against Apollo**: see the fable of Phaëthon in Greek mythology.

20 10 **The great billows had gone over our head**: see Psalms xlii, 7.

21 3 **Charleroi**: a manufacturing town and fortress founded by Charles II of Spain in 1666.

21 10 **He is, somehow or other, a marked man for the official eye**: see "Epilogue," pp. 118–130, for a humorous description of a similarly unfortunate experience which actually occurred to Stevenson in 1875 during a walk up the valley of the Loing with his present companion. Sidney Colvin speaks of him (Introduction to "Letters of R. L. S.," p. xxxix) as a "slender, slovenly, nondescript apparition, long-visaged and long-haired," who "had only to speak in order to be recognized in the first minute for a witty and charming gentleman, and within the first five for a master spirit and man of genius. There were indeed certain stolidly conventional and superciliously official kinds of persons, both at home and abroad, who were incapable of looking beyond the clothes, and eyed him always with frozen suspicion. This attitude used sometimes in youth to drive him into fits of flaming anger,

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which put him helplessly at a disadvantage unless, or until, he could call the sense of humour to his help."

When Andrew Lang met him, at the age of twenty-two, he observed that "his smooth face, the more girlish by reason of his long hair, was hectic. Clad in a wide blue cloak he looked nothing less than English, except Scotch." This was, of course, about the date of the "Inland Voyage." See also Mrs. Stevenson's note in Biographical Edition, "Prince Otto," Preface, pp. vii–x, about the cause of Stevenson's unkempt appearance, and Will H. Low's "A Chronicle of Friendships," chap. v.

21 17 "Murray": the guidebook of France, issued by John Murray, the publisher, 1808–1892.

22 2 knolled to church: see "As You Like It," II, vii, 113.

> If ever you have look'd on better days,
> If ever been where bells have knoll'd to church,
> If ever sat at any good man's feast.

22 14 Maubeuge: a fortified town situated on both banks of the Sambre. It owes its origin to a nunnery and monastery, founded in the seventh century by St. Aldegonda. The veil and sandals of the saint are preserved in the church. — ***Grand Cerf:*** 'Great Stag' or 'Tall Hart.'

22 26 shutting the stable door after the steed is away: the proverb usually reads: "It is too late to shut the stable door after the horse is stolen."

22 33 ***cenacula:*** 'secret meetings.'

23 31 driver of the hotel omnibus: see Introduction, p. ix.

24 8 Might not this have been a brave African traveler, or gone to the Indies after Drake?: compare the "mute inglorious Milton" of Gray's "Elegy." Sir Francis Drake, the English naval hero (1540(?)–1596), was the first English commander to see the Pacific, and to circumnavigate the globe, for which he was knighted by Queen Elizabeth. He commanded under Howard in 1588 in the battle with the Spanish Armada.

25 Sambre (pronounced Sonbr): the Roman "Sabis." Cæsar defeated the Nervii on its banks in 57 B.C. See Shakespeare's "Julius Cæsar," III, ii, 177.

29 12 amphora: a big vase.

30 6 Bluebeard: the nickname of the Chevalier Raoul (an imaginary personage), celebrated for his cruelty. The original story, which may have been based on the career of a notorious Baron de Retz, was written in French about 1697, translated into English in the eighteenth century, and has been a part of nursery literature ever since.

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30 11 **beknifed**: furnished with knives. See also p. 46, l. 23, "batter and bemaul." Compare "striplings bewhiskered with burnt cork," in Irving's "Sketch Book" (The Christmas Dinner).

30 20 **Jove or one of his Olympian compeers**: the ruler of the gods or one of his associates, the gods and goddesses of Grecian mythology who dwelt on Mt. Olympus. For "compeers" compare Shelley's "Adonais," l. 5:

rouse thy obscure compeers.

31 22 **hold**: stronghold, fortress.

32 10 ***auberge:*** 'inn.'

32 19 **allegorical prints**: engravings or photographs ostensibly representing human characters, but so provided with emblems suitable to the various arts that the pictures become personifications of them.

32 33 **Hainauters**: residents of Hainaut. Hainaut, or Hainault (ha-no), named from the river Haine, is a province of Belgium, bounded by West Flanders on the northwest, East Flanders and Brabant on the north, Namur on the east, and France on the southwest. It was originally a medieval countship.

33 15 **swipes**: a kind of small beer.

33 29 **Lucretian maxim**: the following maxim is from Lucretius, a celebrated Roman philosophical poet, born at Rome probably about 96 B.C., died Oct. 15, 55 B.C.

'T is sweet, when the seas are roughened by violent winds, to view on land the toils of others, not that there is pleasure in seeing others in distress, but because man is glad to know himself secure.

34 25 **Landau**: a four-wheeled carriage, the top of which, being made in two parts, may be closed or thrown open. The landau takes its name from a town in Germany, where the vehicle was first made.

35 1 **Like the lackeys in Molière's farce**: "Les Précieuses Ridicules," scene xiv.

35 5 **scurvy fellows**: vile, low, mean. See "Romeo and Juliet," II, iv, 161; "The Tempest," II, ii, 46; "Henry V," V, i, 19.

35 12 **flibbertigibbet**: see "King Lear," III, iv, 120.

35 20 **military *képi:*** a round-topped visored 'military cap.'

36 12 **galette**: a pie or a cooky.

37 32 **explicable**: accented on first syllable.

40 Landrecies: a fortress on the Sambre, the birthplace of Dupleix (1697–1764), the founder of the French power in India.

40 10 **Waterloo crackers**: squibs. — **Waterloo**: the decisive battle fought near the village of that name south of Brussels on June 18, 1815, by the allied British, Dutch, and Germans, commanded by the

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Duke of Wellington, against Napoleon, whose defeat was absolute. See Byron's famous passage in "Childe Harold's Pilgrimage," Canto III, Thackeray's "Vanity Fair," and De Quincey's "English Mail-Coach."

40 11 Austerlitz: a town in Moravia, situated on the Littawa, twelve miles east of Brunn. Near this town Napoleon signally defeated the combined armies of Russia and Austria, Dec. 2, 1805.

In the military career of Napoleon no other event probably stands out so brilliantly as Austerlitz, because of his numerical inferiority, the audacity of his plan, the precision with which it was executed, and the completeness of the victory. — New International Encyclopedia, Vol. II, p. 262.

40 14 Waterloo Bridge: a bridge over the Thames in London, opened in 1817 on the anniversary of the battle. Its length is 1242 feet within the abutments, its width within balustrades is 42 feet, and the span of each of the nine arches is 120 feet.

40 27 union jack: the English flag.

41 11 the forest of Mormal: comprises 22,300 acres.

42 5 the Reformation: the Protestant Reformation, dating from the publication at Wittenberg, by Martin Luther, of ninety-five theses against indulgences in 1517.

42 13 Heine: Heinrich Heine, the German poet and critic, born in Düsseldorf, Prussia, Dec. 13, 1797, died in Paris, Feb. 17, 1856.

42 14 Merlin: the famous magician and counselor of Arthur, king of Britain. See Tennyson's "Idylls of the King," especially "Merlin and Vivien."

42 14 Broceliande: Heine, "Nachwort zum Romanzero": "My body has shrunk so that nothing is left but my voice, and my bed reminds me of the sounding grave of the magician Merlin which is in the forest of Broceliande, in Brittany, under high oaks, whose tops flame toward the sky like green torches. Alas! for these trees and their refreshing rustling I envy you colleague, Merlin."

Tennyson, "Merlin and Vivien":

> A storm was coming, but the winds were still,
> And in the wild woods of Broceliande,
> Before an oak, so hollow, huge, and old,
> It look'd a tower of ivied mason work,
> At Merlin's feet the wily Vivien lay.
>
> Then, in one moment, she put forth the charm
> Of woven paces and of waving hands,
> And in the hollow oak he lay as dead,
> And lost to life and use and name and fame.

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42 15 **banyan grove**: the "banian's" tree or tree of the Hindu merchants. Originally applied to one tree, then extended to cover all East Indian fig trees, whose branches drop shoots to the ground, take root, and support their parent stem. One tree will thus frequently cover a large expanse of ground.

Compare Bryant's "Thanatopsis":

> Or lose thyself in the continuous woods
> Where rolls the Oregon, and hears no sound,
> Save its own dashings.

Compare also Shelley's "Alastor."

43 3 **jeremiads**: from Jeremiah, the Hebrew prophet, whose "Lamentations" form one of the books of the Old Testament. This name is applied to a writing or speech in a strain of grief or distress.

45 12 **bedlamite**: from a corruption of Bethlehem, the hospital of St. Mary of Bethlehem in London, founded as a priory of Cistercian monks about 1247, and afterwards used as an asylum for lunatics. Tom o' Bedlam in "King Lear" typifies an insane person. In "King John," II, i, 183, the word is used by the king as a fitting commentary to the raving of Constance. Here the weather is described as so stormy or boisterous as to appear insane.

45 21 **Marshal Clarke**: Henri Jacques Guillaume Clarke (1765–1818), a native of Landrecies, but of Irish descent; closely associated with Napoleon on his campaigns of 1805 and 1806, and appointed Minister of War in 1807. After the arrival of the allies before Paris he fled to Blois with the empress and declared himself a Royalist. He accompanied Louis XVIII to Gaux, was made a peer in 1814, Minister of War, Marshal of France, and governor of the fourteenth military division (1817). Napoleon had created him Comte d'Hunebourg in 1808, and Duc de Feltre in 1809.

46 19 **up the heights of Alma**: a small river in the Crimea, Russia, which flows into the Black Sea about twenty miles north of Sebastopol. Near its mouth (Sept. 20, 1854) the British, French, and Turkish forces defeated the Russians.

46 20 **Spicheren**: a village in German Lorraine, three miles south of Saarbrucken. There (Aug. 6, 1870) the Germans defeated the French under Froisard.

46 21 **tuck**: beat or flourish.

46 26 **bastinadoing**: caning or cudgeling.

47 11 **hundreds**: compare the use of "hundreds" by Miss Pross in Dickens's "A Tale of Two Cities," Book II, chap. vi.

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47 17 ***Juge de Paix:*** 'justice of the peace.'

47 19 **Scotch Sheriff Substitute**: one of the two grades of sheriff, and the one who discharges the greater part of the duties of the office.

48 11 **poor laws**: laws providing for the support of paupers at public expense. The act which is regarded as the foundation of the system was passed in 1601.

49 10 **jerkin of Archangel tar**: jerkin, a short, close-fitting coat. — **Archangel**: the chief commercial town in the north of Russia. Tar is one of its chief exports.

49 13 **Loch Caron**: an inlet of the ocean in a parish of the same name on the west coast of Scotland, east of the Isle of Skye.

50 8 **progresses**: a word specifically applied to a journey of royalty. Here merely a going forward.

50 21 **grace note**: in music an embellishment not necessary to the harmony. — **psalmody**: the singing of hymns.

50 28 **pointer**: a modified hound of medium size, differing from a setter in being close-haired. When game is scented he stands rigidly, with muzzle raised and his tail stretched out behind.

51 31 **Hollandais**: probably a canary bird trained in Holland.

52 16 ***canaletti:*** evidently a word of Stevenson's coining, used to indicate the dwellers in the canal boats.

52 18 "***Cependant***": 'yet.'

52 29 Compare p. 23, l. 31.

53 5 **a wager**: see "John Gilpin," stanza 29:

> He carries weight; he rides a race!
> 'T is for a thousand pound.

54 26 **colza fields**: fields of rape, cultivated for their oil.

55 4 **kingfisher**: a small bird of brilliant colors supposed to be the "halcyon" of classical writers.

55 6 **catholic**: what is the force of this word?

55 10 **the reeds along the whole valley stood shivering**: the story is that told by Mercury to Argus when at the command of Jupiter he sought Io.

There was a certain nymph whose name was Syrinx, much beloved by the satyrs and spirits of the wood. She would have none of them, but was a faithful worshipper of Diana, and followed the chase. Pan, meeting her one day, wooed her with many compliments, likening her to Diana of the silver bow. Without stopping to hear him, she ran away. But on the bank of the river he overtook her. She called for help on her friends, the water nymphs. They heard and consented. Pan threw his arms around what he supposed to be the form of the nymph, and found that he embraced only a tuft of reeds. As he breathed a sigh,

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the air sounded through the reeds, and produced a plaintive melody. Whereupon, the god, charmed with the novelty, and with the sweetness of the music, said, "Thus then at least you shall be mine." Taking some of the reeds, of unequal lengths, and placing them together, side by side, he made an instrument and called it Syrinx, in honor of the nymph. — From "The Classic Myths in English Literature and in Art," pp. 93 and 94, Ginn and Company.

55 16 **taking sanctuary**: taking refuge in a place, like a church, where they might be secure against punishment. In many Catholic countries certain churches were set apart for this purpose, especially during the Middle Ages.

55 18 **acold**: cooled, chilled, cold. See King Lear, III, iv, 59, "Poor Tom 's a-cold."

55 21 **Pan**: the personification of deity displayed in creation and pervading all things. The god of material substance.

55 26 **Centaur**: centaurs were mythical creatures living in Thessaly, half horses, half men. Chiron was the most famous.

57 7 **Burns who had just plowed up the Mountain Daisy**: see Burns's poem describing the incident.

57 16 **"Come away, Death"**: see the song in Shakespeare's "Twelfth Night," II, iv, 52.

57 17 **Illyria**: see "Twelfth Night," I, ii, 2.

57 21 **cadence**: rhythm. See "Twelfth Night," I, i, 5, where "fall" is used in this sense.

57 32 **Birmingham-hearted substitutes**: new ones made in Birmingham, England. Compare "The Bells of Shandon" by Father Prout and "The Bells" by E. A. Poe; and "The Song of the Bell" by Schiller and "Easter Sunday before the Cathedral," in Longfellow's "Christus: A Mystery" (Golden Legend, III). See also *The Living Age*, Seventh Series, Vol. L, No. 3475, p. 332.

58 7 **weir**: here a fence, as of twigs or stakes, set in a stream for catching fish. For a description, with illustration, see the Century Dictionary.

58 27 **in a trice**: 'in a crack,' a phrase in use in Scotland; crack or noise made by the breaking of glass or other brittle substance.

This incident is otherwise narrated in a letter to W. E. Henley, bearing date September, 1876, printed by Sidney Colvin (now Sir Sidney) in "Letters of R. L. S.," Vol. I, p. 134.

60 3 **queasy**: 'uncomfortable' (M. E. quaysy, queysy, causing a feeling of nausea).

61 7 ***O France, mes amours***: 'O France, my Love.'

61 12 **since the war**: the German war of 1870, ending in the defeat of Louis Napoleon and the fall of the Second Empire.

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61 14 Alsace: part of the territory ceded to Germany at the close of the war of 1870. The chief city is Strassburg.

61 14 ***Les malheurs de la France:*** 'the misfortunes of France.'

61 15 Fontainebleau: the most beautiful forest in France, covering 42,500 acres; frequented by artists and much visited by Stevenson. In "A Chronicle of Friendships," Mr. Will H. Low describes their life when they were both members of the colony. See particularly chapter v.

61 24 the Empire: the Second Empire; the government of France under Napoleon III which fell at the battle of Sedan, Sept. 1, 1870.

61 25 affliction heightens love: the feeling of the French over the loss of Alsace and Lorraine still survives. See Daudet's "La dernière classe."

61 27 India: the part of the Asiatic peninsula, from the Himalayas to the Indian Ocean, under British control. Trade relations were opened in 1600; an aggressive policy was carried on by Lord Clive and Warren Hastings during the eighteenth century. The relation between India and Great Britain forms a brilliant and exciting chapter in the history of both countries (see Macaulay's essays on "Lord Clive" and "Warren Hastings").

62 1 Farmer George: George III, during whose reign the United States became independent of Great Britain.

Possibly Stevenson had in mind the line in Thackeray's essay, "It was not splendid, but it was kind and worthy of Farmer George" ("The Four Georges," George III).

62 15 Caudine Forks: two passes in the mountains of ancient Samnium, Italy, leading to an inclosed valley. Here, in 321 B.C., the Romans surrendered to the Samnites. The whole army was forced to pass under the yoke. The incident is used to illustrate abject humiliation.

62 24 Fletcher of Saltoun: Andrew Fletcher, born 1653, died in London, September, 1716. A Scottish politician and political writer, prominent in the Scottish parliament under Charles II and William III. In a letter to the Marquis of Montrose he wrote, "I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

62 28 Paul Déroulède: a French author and politician, born Sept. 2, 1846 (see "Chants du Soldat," 1872–1875).

63 24 Othello: see Shakespeare's "Othello," I, iii, 128–170.

64 29 selvage: the edge of a web or texture so finished that it will not ravel.

66 1 unhomely: unhomelike.

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66 5 with a full moon, the color of a melon: what color does this suggest?

67 12 his hair flourishing like Samson's: Samson, son of Manoah of the tribe of Dan, and fifteenth judge over Israel (see Book of Judges, xiii–xvi; also Milton's drama "Samson Agonistes").

67 16 lymphatic: dull, as if the blood was supplied with too much lymph and hence was weak.

67 17 Gaston (Ernest) **Lafenestre**: born 1841 in Melun; a pupil of Jacques.

68 17 Jacques (Charles Émile): French painter and engraver, born and died at Paris (1813–1894). He remained almost the sole survivor of the Barbizon School.

68 20 the National Gallery: the picture gallery on the north side of Trafalgar Square, London, founded in 1824.

68 22 Precious in the sight of the Lord . . . is the death of his saints: Psalms cxvi, 15.

68 28 Barbizon: a small village near the forest of Fontainebleau, the resort of the modern French school of landscape painters, among whom were Theodore Rousseau, the founder, Corot, Dupré, Daubigny, Diaz de la Peña, Troyon, François Millet, Courbet, Charles Le Roux, Fleury Veron, Flers, and Eugene Laville. It was in the fields near by that Millet painted "The Angelus."

69 11 petard: an engine of war used especially in medieval times to blow in a door or a gate. It has been superseded by the bomb as an engine of destruction.

69 16 proletarian: a member of the lower classes.

69 26 logic: science or art of reasoning.

69 31 Reasons are as plentiful as blackberries: see Shakespeare's "Henry IV," Part I, Act II, iv, 265.

70 8 ***pro indiviso***: 'undivided,' 'common.'

70 33 ***"Eh bien, quoi, c'est magnifique"***: 'well, now, that is magnificent!'

71 22 the Inquisition: an ecclesiastical court in the Roman Catholic Church, officially styled the Holy Office, for the detection and punishment of heretics. It arose in the twelfth century, but was developed in the thirteenth by Pope Innocent III and placed in charge of the Dominicans. In the fifteenth century the Spanish Inquisition was in charge of the state and became noted for its cruelty.

71 23 Poe's horrid story: Edgar Allan Poe, the poet and story-teller, born in Boston, Feb. 19, 1809, died in Baltimore, Oct. 7, 1849 (see his tale "The Pit and the Pendulum"). — "**Tristram Shandy**": a famous English novel by Laurence Sterne (1713–1768) (see Bk. I, chap. xvii).

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72 5 **Nanty Ewart**: a character in Scott's "Red Gauntlet" (chap. xv).

Of whose Presbyterian education a hatred of Popery seemed to be the only remnant.

72 12 **Communist**: one who advocates the total or partial abolition of the rights of private property.

72 13 **Communard**: one who advocates government by the municipality or township.

76 13 **Bourse**: the Stock Exchange.

76 14 **hecatomb**: in classical antiquity (see Homer's Iliad) a sacrifice of a hundred oxen or other beasts. Hence any great sacrifice.

76 22 **siphon**: the river was siphoned under the canal through a pipe. The travelers were in danger of being drawn down by the rush of water.

76 34 **La Fère**: a fortified town; was bombarded and taken by the Germans in 1870.

77 1 **Nürnberg figures**: named from the place of their manufacture, Nuremberg, a city in middle Franconia, Bavaria, on the Pegnitz.

77 6 "***C'est bon, n'est-ce pas?***": 'it is good, is it not?'

78 24 **reservists**: soldiers who belong to the military reserve.

80 23 **set the temple of Diana on fire**: Herostratus (B.C. 356) set the temple of Diana at Ephesus on fire for the sake of perpetuating his name. He did it, as it happened, on the night of the birth of Alexander the Great.

80 29 **Timon**: Timon of Athens. A misanthrope of the fifth century B.C. (see Shakespeare's tragedy with this title).

81 19 ***aubergiste, loge à pied. À la Croix de Malte***: 'innkeeper, lodging for pedestrians. At the Maltese Cross.'

81 24 **shakoes**: a military hat in the form of a cylinder or truncated cone, stiff, with a visor in front, and generally having a plume or pompon.

81 33 **Zola**: a distinguished French novelist, born in Paris, April 2, 1840, died Sept. 29, 1902. For the description of the workingman's marriage party visiting the Louvre, see "L'Assommoir," chapter iii.

83 12 **Coucy**: a village famous for its formidable castle now in ruins, one of the most striking monuments of the feudal ages.

85 1 **Noyon**: known to the Romans as "Noviodunum Veromanduorum." Charlemagne was here crowned king of the Franks in 768. Hugh Capet was here elected king in 987. Noyon is also noted as the birthplace of John Calvin (1509–1564).

85 9 **Hôtel de Ville**: town hall.

85 11 "**Put off thy shoes from off thy feet**": see Exodus iii, 5.

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85 13 **Hôtel du Nord**: 'Northern Hotel.'

85 15 **all morning**: all the morning.

85 19 **poop**: the stern or afterpart of a ship.

86 5 **sacristan**: a church officer who has charge of the sacred vessels and the altar furnishings.

86 7 **tessellated**: made of small blocks.

87 1 ***Miserere:*** Psalm LI, beginning "Miserere mei, domine," "Have mercy upon me, O God"; used in the communion of the sick, the burial service, and in services of similar nature. See Book of Common Prayer.

87 14 **darkling**: see "King Lear," I, iv, 237. "Out went the candle, and we were left darkling," i.e. in the dark.

87 17 **"Ave Mary"**: 'hail Mary, pray for us.' Luke i, 28, 42, used as an anthem. — **garrison catch**: see "Twelfth Night," II, iii; also The Song of the Three Pigeons, in "She Stoops to Conquer"; also The Bishop Still Preaches, in "The Lady of the Lake." A catch was originally an unaccompanied round written as a continuous melody; later, a round in which the words could be so pronounced by the different voices as to produce a ludicrous effect, as "Three Blind Mice," "Scotland's Burning."

88 14 ***Jubilate Deo:*** 'O be joyful in the Lord,' Psalms LXVI and C, used in the Episcopal and Roman services. See Book of Common Prayer.

88 21 **solemnized**: rendered solemn.

88 25 **department**: in its civil administration France is divided into eighty-seven departments. At the head of each is a "prefect." As a rule, the size of the department varies between two and three thousand square miles. Their names are taken from their chief rivers or other striking natural features. They were formed in 1790 to replace the thirty-two provinces. See the map of France in Robinson's "Introduction to the History of Western Europe" (Ginn and Company), Vol. II, p. 216.

90 11 **waterhouses**: canal-boats.

90 12 ***Deo Gratias:*** 'Thanks to God.' — ***Four Sons of Aymon:*** the Four Sons of Aymon are the heroes of a medieval romance.

91 6 **floating lavatory**: in Holland the clothes are carried to a floating stage at the bank of a river and are washed in the stream.

92 1 **Compiègne**: Joan of Arc was here taken prisoner by the Burgundians in 1430.

92 26 **niminy**: affectedly nice.

93 4 **Chailly road**: an avenue near Barbizon.

93 14 **Gothic insecurity**: seemingly insecure from the character of the architecture when compared with the classical style of the building. Compare a picture of the Cathedral of Milan with the Parthenon.

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93 15 gargoyled: furnished with grotesquely ornamented spouts representing the heads and necks of men or animals. — **bedizened**: decorated.

93 18 Louis XII: (*le père du peuple*) (1498–1515); the first king of the house of Valois, conqueror of Milan and (in alliance with the Spaniards) of Naples.

94 15 centurion: a Roman military officer who commanded a century or company of infantry. — ***Via Dolorosa:*** 'Dolorous Way,' the path traversed by Christ from Pilate's Hall of Judgment to Calvary.

95 1 for no other purpose than to be abroad:

> Such a life is very fine
> But it 's not so nice as mine.
> You must often as you trod
> Have wearied *not* to be abroad.
>
> "A Child's Garden of Verses" (Foreign Children)

96 16 L'Isle Adam: a town about fifteen miles northwest of Paris, named from the larger of two islands.

97 18 apotheosis: under the Roman Empire the formal attribution of divine honors to a deceased emperor or other member of the imperial family. Hence, as here, the exaltation of any quality to immeasurable limits.

97 23 perspicuous: capable of being seen through to the conclusion.

97 25 *feuilletons:* the lower section of the page of a French newspaper, reserved for literature, science, art, criticism, and frequently for novels; the name is also used for the articles themselves.

98 18 Verberie: once a favorite residence of the Merovingian and Carolingian kings of the eighth and ninth centuries. Here in 856 Ethelwolf of England married Judith, the daughter of Charles the Bald.

98 24 Bradshaw's Guide: the guide started in 1839 by George Bradshaw, a printer in Manchester. The time-tables were at first printed on a broad sheet. The first monthly guide was issued December, 1841. It consisted of thirty-two pages, and gave tables relating to forty-three miles of English railways. It contained neither maps nor advertisements.

98 28 Walt Whitman: an American poet, born at West Hills, Long Island, May 31, 1819; died at Camden, New Jersey, March 26, 1892. His most familiar lines were written after the death of President Lincoln, and entitled "My Captain."

99 20 the beasts that perish: Psalms xlix, 12.

99 25 longevous: (lon-gē-vus) 'living a long time' (obsolete or rare).

99 26 metaphysics: the science of the inward and essential nature of things; philosophy.

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100 9 Nirvana: the name given by Buddhists to the state of complete happiness in heaven, involving extinction of all personality and absolute union with the infinite.

100 10 Buddhists: followers of Buddha or Gautama, an East Indian ethical teacher and philosopher who lived in the fifth century B.C. In their purity his teachings had many excellences, but later modifications have affected their integrity.

100 13 incurious: careless.

102 7 Great Assizes: the final judgment.

102 18 juggle for a slice of heaven:

> For a cap and bells our lives we pay,
> Bubbles we buy with a whole world's tasking.
> 'T is heaven alone which is given away,
> 'T is only God may be had for the asking.
>
> Lowell, "The Vision of Sir Launfal"

103 9 the English wars: the wars between France and England during the twelfth, thirteenth, and fourteenth centuries, culminating in the battles of Crécy, Aug. 26, 1346; Poitiers, Sept. 19, 1356; Agincourt, Oct. 25, 1415; siege of Orleans, June 18, 1429; the Field of the Cloth of Gold, 1520; and the capture of Calais by the Duke of Guise, Jan. 7, 1558.

103 27 ***ex voto:*** 'as a votive offering.'

104 12 St. Joseph: (the carpenter), the husband of the Virgin Mary.

104 30 light in chaos: see Genesis i, 3.

105 6 St. Dominic: founder of the Dominican order of monks established to put down the Albigenses and other heretics in the Cévennes; born in Spain, 1170; died in Italy, Aug. 6, 1221.

105 7 St. Catherine of Siena: born March 25, 1347; died at Rome, April 29, 1380. In 1376 she effected the return to Rome of Gregory XI from his residence in Avignon, and so ended what has been called "the Babylonish captivity of the Church." In 1378 she arranged a peace between the Florentines and Urban VI. She is noted as having had miraculously reproduced on her hands, feet, and heart the "stigmata," or impressions of the wounds on the crucified body of Christ. — **Pope Gregory** (XVI): born at Bellona, Italy, Sept. 18, 1765; died at Rome, June 1, 1846; he was pope, 1831–1846.

105 13 choragus: in the ancient Greek theater the leader of the chorus.

105 17 ***dizaine:*** 'a group of ten prayers.'

105 25 purgatory: a place of purgation in which the souls of those dying penitent are purified from sin. Impenitents are not allowed there,

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105 27 **exciseman**: see a biography of Robert Burns, and Carlyle's and Stevenson's essays on Burns.

106 2 **Euclid**: a famous Greek geometer, whose work forms the basis of all teaching of this subject. He lived about 300 B.C.

108 3 ***ragoût***: stewed meat and vegetables cut small and cooked brown with high seasoning.

108 18 **bumper**: a crowded house.

108 23 **proscenium**: in the ancient theater, the stage before the back wall; in the modern theater, that part which lies before the curtain and the orchestra.

109 25 **"We are not cotton spinners all"**: see "The Third of February, 1852,"— poem by Tennyson, stanza viii, l. 3.

109 33 ***aff-n-aff***: 'half and half,' a mixture of malt liquors; especially in England, a mixture of porter and ale.

110 16 **"'T is better to have loved and lost"**: see Tennyson, "In Memoriam," XXVII.

110 18 **Endymion**: in the Greek mythology Endymion was condemned to endless sleep and everlasting youth, and Selene (the Moon) kissed him every night. See "Endymion" by John Keats; also Helen A. Clark's "Ancient Myths in Modern Poets."

110 19 **Audrey**: see "As You Like It," III, iii, 1.

112 10 Ladies and gentlemen, Miss Ferrario and Mr. de Vauversin will have the honor of singing this evening the following pieces: Miss Ferrario will sing "Mignon," "Birds Lightly on the Wing," "France," "Frenchmen Sleep There," "The Blue Château," "Where will you go"; M. de Vauversin, Madame Fontaine, and M. Robinet: "The Divers on Horseback," "The Discontented Husband," "Be Quiet, You Rascal," "My Queer Neighbor," "Happy like That," "How We are Deceived."

112 19 ***salle-à-manger***: 'dining room.'

112 32 **Châtelet**: a well-known Parisian theater.

113 14 **Maire**: the mayor.

114 12 ***Tenez, messieurs, je vais vous le dire***: 'now then, gentlemen, I will tell you what it is.'

114 19 **the Muses**: the nine daughters of Zeus and Mnemosyne, who presided over poetry, music, science, and art.

114 27 ***Pyramus and Thisbe***: see Shakespeare's "Midsummer Night's Dream"; also Ovid, "Metamorphoses," Bk. IV.

114 34 **the unities**: the so-called Aristotelian unities of time, place, and action, on which the French classical dramatic writers and critics base their practical rules of dramatic construction (see *Atlantic Monthly*, March, 1910, Vol. CV, p. 346).

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115 20 tittups: a prancing, a springing about.

116 7 Théophile Gautier: French poet, critic, and novelist, born at Tarbes, Aug. 31, 1811; died at Paris, Oct. 23, 1872. He was famous in the French romantic movement.

116 17 Havre: formerly called Havre de Grâce; founded in 1509 by Louis XII. Being situated at the mouth of the Seine, it is the seaport of Paris, and is one of the most important towns in France.

118 12 Charles of Orleans: son of Duke Louis of Orleans, born May 26, 1391; died Jan. 4, 1495. He was taken prisoner by the English at Agincourt in 1415, and remained in captivity until 1440 (see Stevenson's essay).

118 13 English roundels: rondels. Poems in fixed form borrowed from the French, having a peculiar and set arrangement of lines. Charles of Orleans gave it distinct form.

118 14 Mr. Lang: Andrew Lang, Scottish essayist, poet, and critic, friend of Stevenson, born at Selkirk, March 31, 1844. — **Mr. Dobson**: Austin Dobson, born at Plymouth, England, Jan. 18, 1840; a poet and biographer, and friend of Stevenson. — **Mr. Henley**: William E. Henley, born Jan. 23, 1849; died July 12, 1903. A well-known writer and critic, and friend of Stevenson..

Stevenson's letters, edited by another friend, **Sidney Colvin**, give interesting light on his relations with these men.

118 17 Michelet: Jules Michelet, French historian, born at Paris, Aug. 21, 1798; died at Hyères, Feb. 9, 1874.

119 11 Villon: François Villon, one of the earliest French poets, born about 1431 in Paris, and died 1484 (see Stevenson's essay).

119 30 Franco-Prussian war: the war of 1870–1871 between France and Germany, closed by the Peace of Frankfort, March 10, 1871.

119 31 uhlans: light cavalry armed with a lance. Their uniform has a semi-oriental character, with loose sleeves and full trousers. The Prussian uhlans were especially famous.

120 18 grenadine: "the crystallizable principle that is extracted from the bark and root of the pomegranate" (Littré); "a sweet drink or sirup, used as a remedy for colds" (Larousse).

120 24 rabbinical: Jewish doctors, expounders of the law, are called rabbis. They are governed by literal interpretation. Hence any one so bound is said to be held like a rabbi or in a rabbinical manner.

121 6 Childe Roland to the dark tower came: see "King Lear," III, iv, 187. Browning's poem of that title was occasioned by this line as sung by Edgar.

121 9 "*Monsieur est voyageur?*": 'monsieur is a traveler?'

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121 20 **Bardolph's**: see "IIenry IV," Parts I and II, and "Henry V," for his characteristics.

122 33 **contumelious**: contemptuous.

123 13 ***Pas de plaisanterie, monsieur!***: 'no joking, monsieur.'

123 18 ***Mais oui. Très bien:*** 'yes; very well.'

123 19 ***Comment, monsieur!***: 'how?'

123 23 ***Enfin, il faut en finir***: 'it's necessary to make an end.'

124 27 ***voyou***: 'blackguard.'

127 14 "***Alors, monsieur, vous êtes le fils d'un baron?***": 'then, sir, you are the son of a baron?'

127 16–17 "***Alors, ce n'est pas votre passeport!***": 'then this is not your passport.'

128 7 "***Eh bien,***" **he said,** "***je suppose qu'il faut lâcher votre camarade***": 'I suppose it is necessary to release your companion.'

128 9 ***procès-verbal***: 'official report.'

128 10 **There were many works burned at Alexandria**: in 640 A.D. by the Saracens.

128 12 **the British Museum**: at Great Russell Street, Bloomsbury, London, founded in 1753.

129 15 **matador**: the man whose duty it is in a bull fight to kill the beast, after it has been sufficiently excited.

129 32 **befrogged**: ornamented.

130 5 "***Suivez!***": 'follow.'

130 6 **The arrest of the members**: what is known in English history as "Pride's Purge," Dec. 6, 1648, when members of the House of Commons who favored reconciliation with King Charles were forcibly ejected. — **the oath of the Tennis Court**:

On June 20, 1789, when the French deputies to the States General found themselves unable to enter their hall in consequence of a royal decree suspending the sittings of the body, they ran in a crowd to the largest building they could find in Versailles, namely the Tennis Court. Here they swore they would never separate until a constitution for France had been drawn up. This oath gave the National Assembly the bond of cohesion which it had hitherto lacked. — Stephens, "History of the French Revolution," Vol. I, p. 62.

— **the signing of the Declaration of Independence**: July 4, 1776.

130 7 **Mark Antony's oration**: see Shakespeare's "Julius Cæsar," III, ii, 78.

130 31 **Siron's**: see "Later Essays" of Stevenson's (Fontainebleau, p. 212), "That excellent artistic barrack"; see also "Stevenson's Life," by Balfour, p. 154, and "A Chronicle of Friendships," by Will H. Low.

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TRAVELS WITH A DONKEY

Dedication. 1 **Sidney Colvin**: an English critic and essayist, born in 1845 (editor of Stevenson's "Letters," and his close friend).

4 **John Bunyan**: (1628–1688); the author of "The Pilgrim's Progress" (1678). See Stevenson's essay, "Books which have Influenced Me."

135 1 **Le Monastier**: for a longer description see A Mountain Town in France, in Stevenson's "Essays."

135 2 **Le Puy**: the Roman Podium, the ancient capital of Velay, and now the chief town of the department of the Haute-Loire. Noted for a remarkable cathedral dating from the eleventh and twelfth centuries, and a colossal statue of the Virgin, fifty-two feet in height, on a pedestal of twenty feet, erected in 1860, and made from more than two hundred Russian cannon taken at Sebastopol.

135 6 **Legitimists**: those who supported the claim of the elder line of the Bourbons to the throne of France.

Some illustrious or ancient families who had retained great territorial positions or had lived in honored poverty, some members of higher clergy, some respected chiefs at the head of the army, or gallant regimental officers, some writers, some magistrates, and men of the legal profession, alike prudent and pious, such was the roll of the Legitimist party. — G. Hanotaux, "Contemporary France," Vol. I, p. 37.

The ***Orleanists*** supported the junior line.

"Louis Philippe," said the Italian Diego Soria, "wishing to make the kings of Europe forgive him for a throne which they accused him of having usurped, had no objection to offering them the liberty of all the peoples in exchange for his crime." Quoted by G. Hanotaux, "Contemporary France," Vol. I, p. 6.

"The events of 1848 were not so far off that persons who had been attached to the government of July had all disappeared or entirely broken with the past." — G. Hanotaux, Vol. I, p. 37.

Imperialists: "a party which counted in its past Austerlitz and in its programme the liberty of the peoples; a party which was altogether propagandist, intervention, and glory, — the party of the Bonapartists." — G. Hanotaux, Vol. I, p. 6.

Republicans: "Bonapartism once dispersed, the Republican party had perhaps the most solid hold on opinion." — G. Hanotaux, Vol. I, p. 34. "From the point of view of the classification of parties the National Assembly [of 1871]

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included about two hundred Republicans, divided by halves into Moderates and Radicals; four hundred conservative monarchists, shared in nearly equal fractions between the Orleanists and Legitimists; lastly some thirty Bonapartists." — G. Hanotaux, Vol. I, p. 41.

135 11 **Babylon**: more often we use the other form of the word, "Babel," to indicate a state of confusion.

135 17 **the Cévennes**: the mountain chain extending in southern France from the Canal du Midi northward, including the mountains of Vivarais to the Canal du Centre, Department of the Saône-et-Loire.

136 9 **A sleeping sack**: the management of Modestine's pack must have been a source of exasperation and perplexity to her master, for my husband was, like his father before him, what the Scotch call "a handless man." Neither of them could tie a knot that would hold, and the inventor of the revolving lights and countless scientific instruments would find himself helpless before the problem of cording a trunk, or even buttoning his own cuffs. I remember once, in an out-of-the-way place, my husband offering to carry wood from a distant pile as his share of the camp work, my sister and I to do the cooking. Our supply of fuel seeming very scant, we looked into the matter to find him plodding wearily back and forth, fetching a single stick at a time. He certainly never attained that neat, hurried, bite-your-thread effect that he so admired in Americans.

Mrs. Stevenson's preface to Biographical Edition

136 19 **triumphally**: seems to be a word coined by Stevenson.

137 9 **a donkey**: see An Autumn Effect, in Stevenson's "Essays of Travel," for an interesting description of an encounter with another of the tribe.

137 15 **quakerish**: what idea is conveyed by the use of this word?

138 8 **fallacious**: deceptive.

138 15 **spencer**: a sort of sweater or jersey.

138 24 **Beaujolais**: a local wine.

138 32 **vaticinations**: predictions, prophecies.

138 33 **Like Christian**: see Bunyan's "Pilgrim's Progress."

139 13 **contumelious**: haughtily offensive, insolent, rude.

139 25 **fatuous**: foolish.

140 6 **as an ox goeth to the slaughter**: Proverbs vii, 22.

142 2 **Alais**: a town on the left bank of the Gardon, the center of an important coal field. Near the old citadel is a bronze monument to Pasteur (1822–1895). Here Pasteur made his famous experiments investigating the maladies of the silkworm.

142 18 ***"Et vous marchez comme ça!":*** 'and you walk like that!'

142 29 ***deus ex machina:*** 'the god from the machine.' The intervention of a god, or some unlikely event, employed by the author to relieve

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his characters from difficulties which he is not able to disentangle by the natural development of the plot.

143 31 Homer's Cyclops: Polyphemus, chief of the one-eyed giants who were supposed to dwell in Sicily. See the Odyssey, Bk. IX.

144 1 Régis Senac, "Professor of Fencing and Champion of the two Americas" . . . at Tammany Hall, New York, on the 10th April, 1876: he defeated Colonel T. H. Monstery. The New York *Times* for April 11, 1876, says that "M. Senac had the advantage over his opponent, both in agility and skill. His attack was quicker and better sustained and his recovery and defense far more effective than those of Colonel Monstery."

144 8 I prooted mellifluously like a sucking dove: compare Bottom in "Midsummer Night's Dream," I, ii, 84.

144 16 instantly: every instant, constantly.

145 4 hypothec: in Scotch law a legal lien given to a creditor upon property to secure the payment of his demand. If Modestine can be considered a creditor, the saddle, etc., can be looked at as an hypothec.

145 10 I had the devil's own trouble: compare Mrs. Stevenson's statement as quoted above.

145 30 acolytes: attendants.

148 14 Mount Mézenc: a volcanic mountain 5750 feet in height, isolated and precipitous. Its sides afford excellent pasturage. From the top there is a fine panorama, extending westward to the mountains of the Cautal, northward over the mountains on both sides of the Loire and the valley of that river, eastward to the mountains of Dauphiné and Savoy, as far as Mount Blanc, and southward to the Cévennes.

149 5 in a suite: all together, connected.

149 14 grouting: boring with his snout.

149 24 an amateur: the French word for lover. Contrast p. 9, l. 11.

149 28 whang: chunk, piece.

150 9 like one who ruled the roast: like one who had direction over the chief dish on the table; usually written "ruled the roost," i.e. as the cock in the barnyard. The general meaning of both forms is to have direction of affairs, to domineer.

150 28 ***dur comme un âne:*** 'tough as a donkey.'

151 9 St. Étienne: an important manufacturing town, chief of the Department of the Loire. The town contains an important school of mines. Sixteen miles away is Mount Pilat, one of the chief summits of the Cévennes. The mountain takes its name from the legend which relates that here Pontius Pilate killed himself in despairing remorse. A similar tale is associated with Mount Pilatus above Lake Lucerne, in Switzerland.

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152 33 aftermath: a second mowing of grass from the same land the same season.

153 25 "Though I could reach from pole to pole": It seems doubtful whether Alexander Pope, the English poet (1688–1744), ever wrote this line as it stands. In the second epistle of the second book of his "Imitations of Horace," l. 277, he says:

> Shall fly, like Oglethorpe, from pole to pole.

153 26 little corporal: Napoleon.

153 28 Elie Berthet: a French novelist (1815–1891), author of "Bête du Gévaudan."

154 8 caryatides (pronounced kar-i-at-i-des): figures of women dressed in long robes, serving as columns to support an entablature.

154 22 ***"D'où'st que vous venez?"***: 'Where did you come from?'

154 25 dudgeon: resentment, anger.

155 23 sporadically: at irregular intervals, separately, singly.

156 5 marish: see also p. 44, l. 4. Now only used poetically, meaning marshy.

156 12 chains: dance figures. The phrase "grand chain" is the most familiar.

156 16 Herbert Spencer: the founder of the system of thought known as the Synthetic Philosophy; born April 27, 1820; died Dec. 8, 1903.

157 4 The Beast of Gévaudan: a wolf that appeared in 1765, supposed to be of enormous size and strength; when killed, it was found to be not at all unusual in its proportions.

158 13 "a little farther lend thy guiding hand": l. 1 of "Samson Agonistes" reads, "A little onward lend thy guiding hand."

159 1 ***"C'est que, voyez-vous, il fait noir"***: 'you see it is dark.'

159 3 ***"mais — c'est — de la peine"***: 'but it is a troublesome matter,' 'a difficult or laborious affair.'

159 8 ***"Ce n'est pas ça"***: 'it's not that.'

159 9 ***mais je ne sortirai pas de la porte:*** 'but I will not go out of the door.'

159 18 ***"C'est vrai, ça"; "oui, c'est vrai. Et d'où venez-vous?"***: 'that is true'; 'yes, that is true. And where do you come from?'

159 29 "a farceuse": a jester.

160 17 ***Filia barbara pater barbarior:*** 'a father more barbarous than a barbarous daughter.' Stevenson is parodying the opening line of Horace, Carm. I, XVI, "O matre pulchra filia pulchrior."

161 25 ***bambino:*** a baby, particularly the representations of the Child Jesus in the manger at Bethlehem, as seen in many Catholic churches.

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163 4 Peyrat's "Pastors of the Desert": "Histoire des Pasteurs du Désert," by Napoléon Peyrat (Paris, 1842).

163 11 Ulysses: the hero of the Odyssey, husband of Penelope, and father of Telemachus (see Tennyson's "Ulysses").

165 6 What went ye out for to see?: Matthew ii, 7.

165 14 Balquidder and Dunrossness: parishes in West Perthshire, Scotland, and in the Shetland Islands.

166 16 charge: 'load.'

167 1 Æsop: a wholly or partly traditional Greek fabulist of the sixth century B.C. This story, however, belongs to La Fontaine, "The Miller, his Son, and the Ass," Bk. III, No. 1.

169 23 Languedocian Wordsworth: Languedoc, an ancient government of southern France, so called (*langue d'oc*, '*oc* language') from the special word used by the inhabitants to denote 'yes.' The Cévennes Mountains extend through it. The capital was Toulouse. — **Wordsworth** (William): English poet, born April 7, 1770; died April 23, 1850.

The words quoted are from a sonnet composed in 1844 and first published in the *Morning Post*, Dec. 17, 1844, as the concluding paragraph to a letter protesting against the construction of the Kendal and Windermere Railroad, which reads as follows:

A railroad is already planned along the seacoast, and another from Lancaster to Carlisle is in great forwardness; an intermediate one is therefore superfluous. Once for all let me declare that it is not against railways, but against the abuse of them I am contending:

> Proud were ye, Mountains, when, in times of old,
> Your patriot sons, to stem invasive war,
> Intrenched your brows; ye gloried in each scar;
> Now, for your shame, a Power, the thirst of Gold,
> That rules o'er Britain like a baneful star,
> Wills that your peace, your beauty, shall be sold,
> And clear way made for her triumphal car
> Through the beloved retreats your arms enfold!
> *Heard Ye that whistle?* As her long linked train
> Swept onwards, did the vision cross your view?
> Yes, ye were startled; — and in balance true,
> Weighing the mischief with the promised gain,
> *Mountains and Vales and Floods*, I call on you
> To share the passion of a just disdain.

171 8 "Hermits" of Marco Sadeler: Marco, supposed to have been the son of Jan Sadeler, the Flemish engraver, possibly born in Munich between 1589 and 1598. It is not clearly known whether he was an

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engraver or only a publisher of prints. It is certain that he published engravings by other members of the Sadeler family, but his address appears only in the second states of these prints.

172 10 Dr. Pusey: Edward Bouverie Pusey, the leader of the Tractarians, who sought between the years 1833 and 1840 to reform the abuses in the Church of England and restore primitive Christianity; born near Oxford in 1800; died Sept. 16, 1882.

173 8 Father Hospitaler: in a religious house the person whose office it is to receive and attend upon strangers.

175 3 *MM. les retraitants:* people who enter a monastery for rest and prayer, without taking the vows.

175 5 a bust of the late Pope: Pope Pius IX, who died at Rome, Feb. 7, 1878. — **the "Imitation"** (of Christ): a religious treatise supposed to have been written by St. Thomas à Kempis about 1471.

175 6 "Life of Elizabeth Seton," evangelist . . . of North America: Mrs. Elizabeth Ann Bayley Seton, born in New York City, Aug. 28, 1774; died at Emmitsburg, Md., Jan. 4, 1821. Founder of the order of Sisters of Charity (1809), of which she was the first Mother Superior.

175 10 Cotton Mather: a famous Puritan divine, born in Boston, Mass., Feb. 12, 1663; died Feb. 13, 1728. Author of the important historical work, "Magnalia Christi Americana," 1702.

175 14 the everlasting psalm: see Revelation v, 13.

175 19 "*Le temps libre,*" etc.: 'the free time is employed in examination of the conscience, in confession, in making good resolutions,' etc.

176 4 breviaries: books containing the daily offices of the Roman Catholic Church.

176 4 Waverley novels: the novels by Sir Walter Scott, so called after his first novel, "Waverley," published in 1814, when Scott was forty-three years old.

176 9 St. Basil: born in Cæsarea in Cappadocia about 329 A.D., died there Jan. 1, 379. He was bishop of Cæsarea. — **St. Hilarion**: born at Thabatha near Gaza, Palestine, about 300 A.D.; died at Cyprus, 371. He introduced monasticism into Palestine. — **St. Raphael**: a Portuguese Benedictine monk and historian, born at Guimarães, 1641; died at Lisbon, Dec. 23, 1693. — **St. Pacifique**: of the thirteenth century. Converted by a sermon of St. Francis, he embraced the monastic life and was then named Pacificus by the saint on account of the extreme sweetness of his character. He was the first provincial of the minor orders in France. He was something of a poet, and a great many *chansons* and other verses have been attributed to him.

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176 10 Veuillot (Louis): a writer of polemical works; born at Boynes, Loiret, France, Oct. 11, 1813; died at Paris, April 7, 1883. — **Chateaubriand** (François René Auguste, Vicomte de): born at St. Malo, France, Sept. 14, 1768; died at Paris, July 4, 1848. He was a statesman and a miscellaneous author remarkable for his style.

176 11 Molière (Jean Baptiste Poquelin): born at Paris, Jan. 15, 1622; died Feb. 17, 1673. The greatest of comic dramatists and a distinguished actor.

176 16 Trappist monastery: a monastic body, a branch of the Cistercian order, named from the abbey where the order was founded in 1140. The rules include extended fasts, severe manual labor, almost perpetual silence, and rigorous asceticism.

177 11 carafe: a glass water bottle.

178 11 lay phalansteries: the dwelling place of a community of people not members of any religious order, but having property in common.

178 14 Cistercian rule: the legal code of an order of monks and nuns which takes its name from its original convent, Citeaux, near Dijon in France, where the society was founded in 1098 by Robert, abbot of Molesme, under the rule of St. Benedict.

178 30 an office to sing: the prescribed order or form of service, especially the forms for the canonical hours.

179 16 Algiers: capital of Algeria, founded by the Arabs about 935, occupied by the French since 1830.

179 29 complin and *Salve Regina*: complin is the last of the seven canonical hours (matins, prime, tierce, sext, nones, vespers, complin), originally said after the evening meal and before retiring to sleep, but in later medieval and modern usage following immediately upon vespers. — ***Salve Regina*** misericordiae (hail queen of compassion): an antiphonal hymn to the Virgin Mary.

180 1 occluded: closed up.

180 18 the words of a French song:

Que t'as de belles filles,
Giroflé!
Girofla!
Que t'as de belles filles,
L'Amour les comptera!

See Louis Montjoie's "Chansons Populaires de la France," Paris (1865), p. 85.

How many beautiful daughters have you,
Giroflé, Girofla!
How many beautiful daughters have you,
Love will count them!

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181 20 **Mende**: formerly the capital of the Gévaudan, and now the chief town of the department of the Lozère and the seat of a bishopric.

181 21 **a grenadier in person**:

> Mary Jane commands the party,
> Peter leads the rear,
> Feet in time, alert and hearty,
> Each a Grenadier.
>
> "Child's Garden of Verses," Marching Song

181 24 **with kilted cassock**: a long clerical coat buttoned over the breast and reaching to the feet. — **kilted**: tucked up.

182 25 **Gambetta** (gon-bĕ-ta or gam-bet'a) (Léon): a French politician, born at Cahors, France, April 3, 1838; died near Sèvres, France, Dec. 31, 1882.

183 14 "***Et vous prétendez mourir dans cette espèce de croyance?***": 'and you intend to die in that kind of a faith?'

183 27 **I think I see my father's face!** see Balfour's "Life," Vol. I, p. 95.

183 28 **Gætulian lion**: Gætulia was a region of northern Africa. The reference is to Horace, Carm. I, XXIII, 9 and 10: "But I am not seeking thee to destroy thee like a fierce tiger or Gætulian lion."

184 31 "***C'est mon conseil comme ancien militaire***"; "***et celui de monsieur comme prêtre***": 'this is my advice as an old soldier'; 'and this gentleman's, as a priest.'

185 11 "**a faddling hedonist**": a trifling person who regards pleasure as the chief good.

185 19 **a marquis**: a nobleman in rank intermediate between an earl or count and a duke.

186 3 "***La parole est à vous***": 'the word is yours'; that is, 'it is for you to say.'

187 13 **burn**: the Scotch term for a small stream.

187 23 "***Hé, bourgeois; il est cinq heures!***": 'Hey, sir; it's five o'clock!'

188 24 **music of a *bourrée***: a dance tune common in Auvergne.

189 4 ***feyness***: in old English one is *fey* when his hour of death is come, so that fate drives him into acts and circumstances that will bring death.

189 32 **Villefort**: at Florac, sixteen miles from here, in 1703, after the revocation of the Edict of Nantes, there broke out the Protestant insurrection known as the War of the Camisards, so called from the camise worn over their clothes by the insurgents.

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190 9 **"In a more sacred or sequestered bower"**: compare Milton, "Paradise Lost," Bk. IV, ll. 705–708.

> In shadier bower
> More sacred and sequestered, though but feigned·
> Pan or Sylvanus never slept, nor Nymph
> Nor Faunus haunted.

191 8 **stars rain down an influence**: an allusion to the belief common in ancient times that there existed in the heavenly bodies ethereal fluids which acted favorably or unfavorably upon earthly affairs. Later the metaphorical use of the term in poetry has replaced the literal, and it is now taken as equivalent to power or virtue.

191 10 **arcana** (ar-kā-na): plural of "arcanum," a mystery (a hidden thing).

191 15 **Montaigne** (Michel Eyquem de): the great French essayist, born Feb. 28, 1533; died Sept. 13, 1592. The reference is to a passage in the essay, "There is a Good Husbandry in enjoying Life."

> They enjoy the other pleasures as they do that of sleep, without knowing it. To the end, that even sleep itself should not so stupidly escape from me, I have formerly caused myself to be disturbed in my sleep, to the end that I might the better and more sensibly relish and taste it.

191 19 **the Bastille of civilization**: the Bastille was a famous prison in Paris, destroyed July 14, 1789, by the Revolutionists (see Dickens's "A Tale of Two Cities").

194 12 **caravanserai**: an inn.

196 3 **"like stout Cortez when, with eagle eyes, he stared on the Pacific"**: from "On first looking into Chapman's 'Homer,'" a sonnet by John Keats. The usual reading of the line is "at the Pacific."

196 9 **Pic de Finiels**: a mountain 5585 feet high.

196 14 **Montpellier**: the capital of the department of Hérault, founded by Charles Martel, in 737. It is celebrated for a school of medicine established in the twelfth century. It became a stronghold of Calvinism, and Louis XIII besieged and took it in 1622. Auguste Comte, the philosopher, was born there in 1798.

196 15 **Cette**: the seaport of Montpellier, from the Greek *Setion;* it is a town of great antiquity.

196 27 **Grand Monarch**: Louis XIV.

196 30 **the Camisards**: the active participants in the Protestant revolt of 1702 in the Cévennes, against the persecution that followed the revocation of the Edict of Nantes in October, 1685.

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This Edict, promulgated in 1598, had really ended religious strife in France, coupled as it was later with the mild and conciliatory policy of the minister Cardinal Richelieu. Louis XIV, however, having for his motto "I am the state," entered upon a career of self-aggrandisement, and, striving for uniformity in all things, attempted forcible reduction of all schisms, political and religious. A policy of gradually destroying the privileges of the dissenters was begun. They were shut out from public offices and trade corporations; they were forbidden to marry with Roman Catholics, and the conversion of their children seven years old and upward was encouraged and almost enforced. When the final enactment was promulgated, it was found that explicit mention was made of all these things, and the destruction of all Protestant churches was ordered and a ban was placed on all Protestant religious meetings. Those who attended were liable to imprisonment and confiscation of property. Those who preached were to be banished. Protestant schools were suppressed. Emigration was forbidden, and those who left the country were declared outlaws. Rewards and exemptions from punishment and taxes were promised all converts to Catholicism. Persecutions naturally followed.

The dwellers in the Cévennes, from which regions sprang the Waldenses in the twelfth century and the Albigenses in the thirteenth, resisted and entered upon a holy war in defense of their faith. They killed the Roman Catholic missionary, and, after their original leader, Esprit Séguier, had been slain, organized themselves under the command of La Porte, an old soldier, as what they were pleased to term "Children of God."

La Porte's most famous captains were Roland and Jean Cavalier, of whom the latter became the more conspicuous. He was a man of obscure origin and was without military training, but succeeded in maintaining, for some time, a successful campaign against the forces of the king. A treaty which he negotiated proving unpopular alike to friends and foes, he left France for Switzerland and later moved on to Holland. He finally emigrated to England, saw service under this flag in Spain, and was made major general and governor of Jersey, and also governor of the Isle of Wight. He died in 1740.

Roland, the other chief of the Camisards, was born at Mas Soubeyran, department of Gard, in 1675; died at the Château de Castelnau, near Uzès, in 1704. In his youth he served in a regiment of dragoons and returned to his native land after the peace of Ryswick (1697). He was a nephew of La Porte. Betrayed by one of his officers, he was shot while defending himself. His body was burned at Nîmes and the ashes scattered to the winds.

The revolt in the Cévennes remained active until 1705; but in 1711, though the outward signs had disappeared, at no time was the Protestant faith entirely extinguished, and Stevenson shows (p. 216) that it is still piously cherished by many of these mountain people. See the article on the Camisards in the Encyclopædia Britannica.

196 32 **"the discourse of every coffeehouse"**: houses of entertainment where coffee and other refreshments were supplied; much

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frequented in London during the seventeenth and eighteenth centuries for the purpose of political and literary conversation; the most noted were Wills, Button's, Child's, St. James, the Grecian, and Jonathans (see the *Spectator*, No. I, 49, 403, 568; Ashton's "Social Life in the Reign of Queen Anne," chap. xviii; Besant's "London in the Eighteenth Century," chap. xii; and Macaulay's "History of England," Vol. I, chap. iii).

197 12 Castanet (André): chief of the Camisards, born at Massavaques (Lozère) in 1674, died at Montpellier in 1705. He emigrated after the peace of Ryswick (1697), returned to France in 1700, and took, in 1703, at the time of the insurrection of the Cévennes, the command of a regiment. He seized the villages of Saint-André-de-Valborgne and Fraissinet-de-Fourques. In 1704 he surrendered with Cavalier and retired to Geneva. But when hostilities were resumed, he returned, took part in the revolt, was discovered, seized, and condemned to be broken on the wheel.

200 5 Carlisle: the chief city of Cumberland, England.

200 6 Dumfries: capital of Dumfriesshire, Scotland. Famous as the place where Robert Burns died.

201 1 squired: attended as a squire.

201 27 Archbishop Sharpe: (usually written without the final *e*) (1613–1679); a Scottish archbishop of St. Andrews, murdered on Magus Muir by the Covenanters, May 3, 1679.

201 28 febrile: feverish.

202 1 Marshal Villars (Claude Louis Hector, Duc de Villars): born May 8, 1653; died July 17, 1734. Through his efforts the rebellion was put down.

202 17 Lamoignon de Bâville: born 1648, died 1724; a distinguished lawyer, commissioner at Montauban, Pau, Poitiers, and Montpellier (1685). He proceeded with harshness toward the repression and conversion of the Protestants from the moment of the revocation of the Edict of Nantes, and proved himself very vigorous against them during the war of the Cévennes. He protected industry and commerce, but often by most tyrannical means. He undertook important public works, notably at the port of Cette. He resigned voluntarily in 1718.

202 18 du Chayla (François Anglade de'Anglade): called Abbé de Chayla; born about 1650, in the diocese of Mende; died at Pont de Montvert in 1702. He was a missionary to Siam, and on his return to France was prior of Laval, grand vicar to the bishop of Mende, and archpriest of the Cévennes. In this last position he had full charge of the missions which had for their purpose the reconversion of the Protestants. As Stevenson says, "The work of the propagation of the faith went roundly forward in his hands."

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202 27 pariah: a Hindu of low caste, performing the lowest menial service.

204 1 Scavenger's Daughter: a medieval instrument of torture composed of an iron hoop, within which the victim was slowly squeezed to death.

204 8 Baal: see 1 Kings, xviii.

205 9 Captain Poul: "Captain Poul commanded a large force of horse and foot, was an old soldier of fortune, a very Ajax" (see Charles Taylor, "The Camisards," p. 89, London, 1893).

205 14 the Spirit of the Lord is with me: see Luke iv, 18.

206 6 pass . . . of Killiecrankie: a pass in Perthshire, Scotland, twenty-six miles northwest of Perth. Here, July 27, 1689, the Highlanders, under Viscount Dundee (Claverhouse), defeated the government forces under Mackay. Dundee was killed (see Aytoun's "Ballads of Scotland").

206 16 cedars of Lebanon: see Psalms xcii, 12.

208 23 Antony Watteau (pronounced va-to): born at Valenciennes, France, Oct. 10, 1684; died at Nogent-sur-Marne, France, July 18, 1721. A famous French genre painter, who was noted for his success in painting scenes of conventional pastoral life and "fêtes galantes" (see Walter Pater's "Imaginary Portraits").

211 19 "***Connaissez-vous le Seigneur?***": 'do you know the Lord?'

211 28 "**Many are called and few chosen**": Matthew xx, 16.

212 3 Moravians: the members of the Christian denomination entitled "Unitas Fratrum," or United Brethren, which traces its origin to John Hus, the Bohemian reformer, died July 6, 1415 (see "Life and Times of Master John Hus," by the Count Lützow).

212 16 a Plymouth Brother: a sect of Christians which first attracted notice at Plymouth, England, in 1830, but which has since extended over Great Britain, the United States, France, Switzerland, and Italy. They are also called "Darbyites," after Mr. Darby, originally a barrister, subsequently a clergyman of the Church of England, and later an evangelist not connected with any church, to whose efforts their origin and the diffusion of their principles are to be ascribed. In a narrower sense the Darbyites are a branch of the sect, and are entitled "Exclusive Brethren" on account of the orthodoxy of their views. A most interesting account of the sect is given in Edmund Gosse's autobiographic "Father and Son."

212 32 Christian and Faithful: see Bunyan's "Pilgrim's Progress," Part I, chap. xi.

214 2 a horrific country after the heart of Byron: a country whose appearance causes the emotion of horror. The *Westminster Review*,

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Vol. XIII, p. 364, speaks of something "horrifically picturesque." Compare "Lachin y Gair" (Byron's "Hours of Idleness"), reprinted in "Selections from Byron" (Ginn and Company); also "Childe Harold," Canto III.

215 15 Mauchline: a town in Scotland in Ayrshire, eight miles south-east of Kilmarnock, on the Ayr. It has memories of Burns. — **Cumnock:** a town in Ayrshire, Scotland.

215 21 Wigtown: the capital of the shire of that name, the south-westernmost county of Scotland. The occupation of the inhabitants is chiefly dairying.

215 22 Muirkirk of Glenluce: twenty-one miles east-northeast of Ayr.

215 23 Prophet Peden: Alexander Peden (about 1626–1686). He was the most famed and revered of all the Scottish Covenanting preachers.

216 2 and one farmer had seen the bones:

> "'T is some poor fellow's skull," said he,
> "Who fell in the great victory."
>
> Southey, "Battle of Blenheim"

216 15 Black Camisard and White Camisard: bandits distinguished by the color of their uniform. The **Miquelet** was a name applied to other companies, especially to certain Spanish bandits countenanced by the king of France and named from their special leader.

216 23 the sun returns after the rain: compare Ecclesiastes xii, 2.

218 17 bight: a bend or curve of a river or mountain chain.

219 12 *à la belle étoile:* 'in the open air.'

220 28 carried a game bag on a baldric: a belt or girdle, usually of leather and richly ornamented, worn pendent from one shoulder across the breast and under the opposite arm, and used to support the wearer's sword, bugle, etc.

223 17 Naaman in the house of Rimmon: see 2 Kings, v.

224 15 Bruce: Robert I of Scotland, called "The Bruce"; born July 11, 1274; died at Cardross, Scotland, June 7, 1329. — **Wallace** (Sir William): born about 1274; beheaded in London, Aug. 23, 1305. One of the Scottish heroes (see Burns's poem, "Scots wha hae wi' Wallace bled").

224 33 "*Cependant,*" . . . "*coucher dehors*": 'but to sleep out of doors!'

225 24 Sir Cloudesley Shovel: born 1650, died 1707. In 1704 he took part with the fleet under Sir George Rooke in the capture of Gibraltar, and in the action off Malaga the following year he captured Barcelona. In 1707 he coöperated with the Duke of Savoy in the attack on Toulon,

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and, although the town was not taken, Shovel destroyed a great number of French vessels. On the way back to England his flagship was wrecked on one of the Scilly Islands. He was cast ashore in a helpless condition, and was murdered by a woman who coveted a ring on one of his fingers. See the *Spectator*, No. 26, for a description of his tomb in Westminster Abbey.

226 3 **many a prosperous farmer returns**: see Burns's "Cotter's Saturday Night" and Gray's "Elegy."

226 21 **Rip van Winkle**: see Irving's "Sketch Book."

227 6 **the voice of a woman**: compare "To a Highland Girl," a poem by Wordsworth.

227 11 **Pippa**: see "Pippa Passes," a dramatic poem by Robert Browning.

227 15 **amulet**: an object worn superstitiously as a preventive of disease.

227 26 **Volnay**: red Burgundy wine.

231 16 **Apollo**: an Olympian god, son of Zeus and Latona, representing light and life-giving power. — **Mercury**: son of Zeus and Maia, the ambassador of the gods; also a god of darkness.

231 17 **Love**: i.e. Cupid; the Greek Eros, son of Mercury and Venus. Compare Milton's minor poems "L'Allegro" and "Il Penseroso."

232 12 **phylloxera**: the worst enemy of the European grape, caused by a genus of plant lice imported from central North America. No remedy has yet been discovered for this plague.

234 12 **The pecuniary gain**: see p. 8.

234 28 "***Oui, c'est comme ça. Comme dans le nord!***": 'yes, it is like that. Just as in the north.'

235 7 **"And, O, The difference to me!"**

See "She dwelt among the Untrodden Ways," a poem by William Wordsworth.

235 18 **Farewell, and if forever**:

> Fare thee well! and if for ever,
> Still for ever, fare thee well. — Byron

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